



Mountain Pathways

A Study in the Ethics of
The Sermon on the Mount

HECTOR WAYLEN

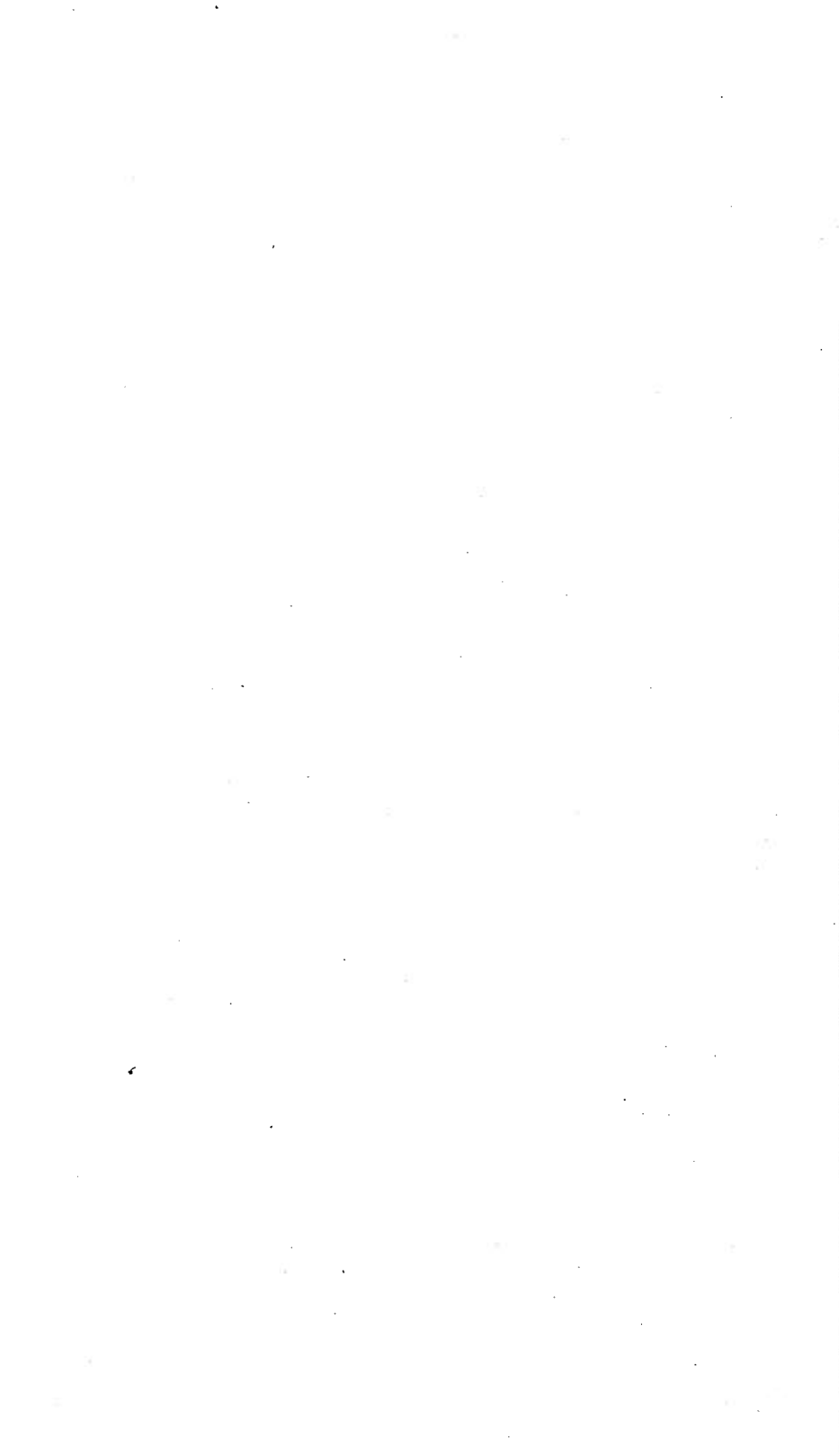
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A Study in the Ethics of the Sermon on the Mount

WITH

A NEW TRANSLATION AND CRITICAL NOTES

BY

HECTOR WAYLEN

INTRODUCTORY LETTER

BY

F. C. BURKITT, M.A., D.D.,

Norrisian Professor of Divinity in the University of Cambridge

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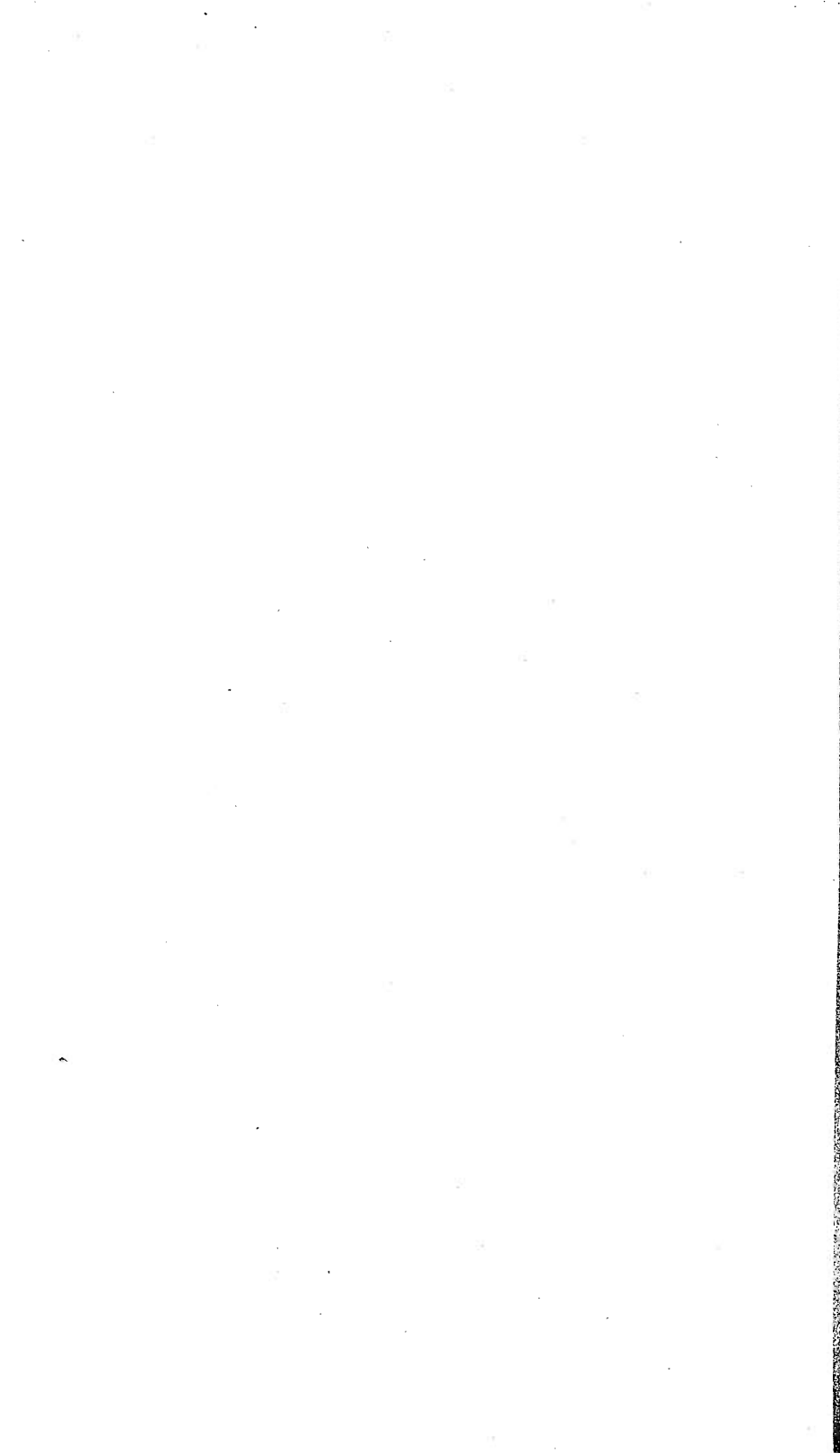
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DEDICATED
TO ALL WHO LOVE TRUTH
AND WHO ENDEAVOUR
TO DO GOOD

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INTRODUCTORY LETTER BY
PROF. F. C. BURKITT, M.A., D.D.

March, 1909.

DEAR MR. WAYLEN,—

You have asked me to say a word of good speed to your *Mountain Pathways*, but how am I to say it without becoming a critic? "Judge not," we read, "that ye be not judged," and the main part of your work lies in a sphere in which I am not prepared to be criticised, and with regard to which, therefore, I do not intend to be a critic. But I can and do wish well to your little book, because in one important point it is an attempt to start prepared. Your interest lies in that wonderful borderland which has ethics on the one side, and the psychic influence of living beings on the other, but nevertheless you do not despise the preparatory work of the grammarian and the scholar. Every authority has power in its proper sphere, and for the "spiritual" interpreter to neglect the real and preliminary claims of technical

learning is to plunge not into the free Empyræan, but into Chaos.

There are really two ways of studying the Gospel, each of them necessary, and each, as we may believe, tending ultimately to the same result ; but the course they take is different. You may call them Historical and Spiritual, Exegetical and Homiletical ; you may study the Gospel in the light of the Past, or in the light of the Present. It is the business of the student at the University to try to realise the Christian movement in its historical setting. His first duty to the Gospel is not to obey it, or to be profited from it, but to understand it. Indeed the " Gospel " is itself to him the result of criticism, rather than the starting point. He has to reconstruct for himself the Figure of our Lord and His Message, against the background of His contemporaries and their thoughts, their hopes and fears. He has to discover by criticism, that is by scientific study, the genuine words and the historical acts of his Master, and then to consider them, not in order to ascertain what message they may have for himself, but what message they had for the Jewish people in the first century of our era.

This is a difficult and noble study. It practically amounts to an act of Resuscitation, the raising again of an age that is past and gone. Those who engage in it may well feel themselves blessed, if they are permitted to restore any portion, any element, of the buried world

which they are striving to bring to light. But, on the other hand, every discovery is permanent. The Past does not change : it only disappears from our view. When we have learnt to understand what the Gospel was in relation to the age in which it was announced, the picture remains before us always.

The other way of studying the Gospel is to consider what it still means for us at the present day, what it means in the light of modern conditions, what it means apart from the special conditions of the first century A.D. And here we have a moving picture : the Gospel from this point of view has a different aspect for almost every different individual. The Gospel is differently lighted up in each case by the different quality of the inner light which the individual casts upon it.

But this does not mean that the Gospel is anything that the individual may choose to make of it. The inner light is not enough by itself : it is necessary to take some account of the work of those who study the Gospel from the purely Historical and external point of view. And this, it seems to me, is part of the message you have for those to whom your *Mountain Pathways* will appeal. You have avowed your faith in the inner light, you are not ashamed to confess experiences of that order of things which is popularly called "psychic." But at the same time you have done your best to avail yourself of the labours of scholars, labours which are too often rejected by the illuminated as "unspiritual." It is

this combination of spirit and rule, this willingness to accept guidance, which is "meek," and according to the words of the Psalmist of old, endorsed by our Lord, it is the meek for whom the inheritance is destined.

Yours faithfully,

F. C. BURKITT.

PREFACE TO FIRST EDITION

THE most important thing in human life is to learn to trust in God. From this principle alone can we rightly approach all problems relating to Conduct in the affairs of life. Such problems have engaged the attention of the greatest minds in all ages of the world's history, but of all the teachings which have been set forth upon the subject, none stand higher than the teachings of Jesus. Carried out by mankind, the world would be a Paradise, and meanwhile they point out the true path for each individual soul.

But can they be carried out literally? That is a question which presents itself to the minds of many, especially in the early days of their Christian experience, and before they have schooled themselves into acquiescence with current views upon the subject. Too often are the teachings dismissed as "counsels of perfection" quite out of the sphere of practical politics, and especially is this the case with regard to the teachings of the Sermon on the Mount.

It was therefore with a desire to ascertain more exactly what these teachings really were, and to produce a

more correct translation than had hitherto been set forth, that the present work was undertaken.

The Sermon on the Mount has been justly prized not only for its great beauty of speech, but as the record of a discourse in which we seem to have an epitome of the moral teaching of Jesus, set forth with logical sequence, and bearing in every Saying, the stamp of a commanding personality. It forms a new Code of Ethics, analogous to that which had been given by Moses "to the people of old." It is, in fact, what we should call in our day, the Manifesto of a new leader of men, and from this unique position the words and thoughts would strike deeply into the hearts and minds of all who heard them. The fullest record of these "Sayings" is given in the Gospel of Matthew, while portions of them, or the same thoughts repeated upon other occasions, are to be found in Mark and Luke.

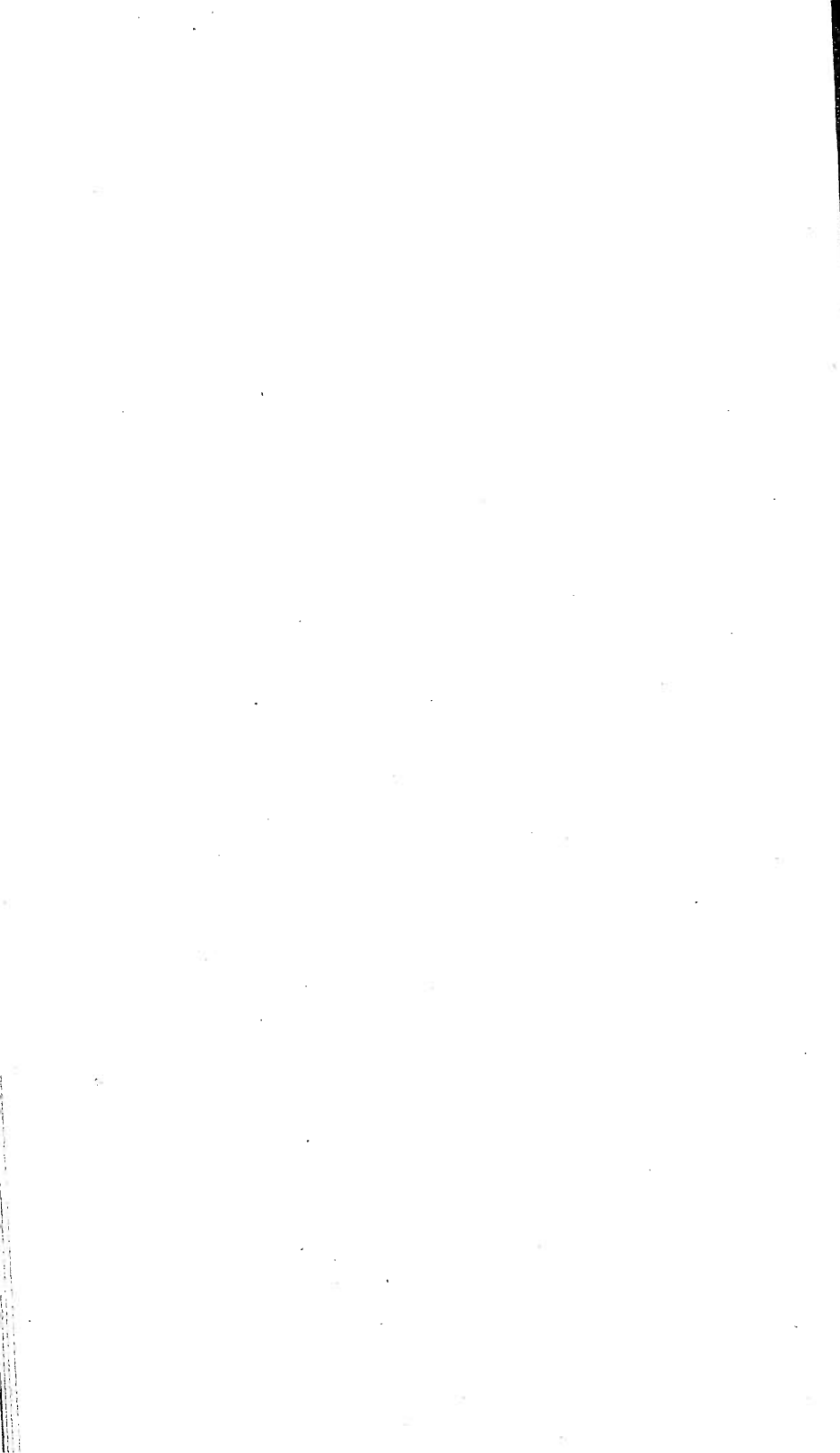
In writing the notes which will be found in connection with the text, a certain amount of linguistic criticism has been unavoidable, but I have endeavoured to present it in a form which will be accessible to the general reader, as well as to the student of Biblical criticism. Various subjects requiring more detailed exposition than was convenient in the notes, have been dealt with in a series of introductory chapters, and as in these days, when the investigations of critics have cast doubt upon many things which our forefathers were wont to accept without hesitation, we naturally ask, "What language

PREFACE

xiii

did Jesus speak, and how far can we rely upon the record of his words ? ”—we shall first consider the question of accuracy in the text, before we examine the teachings themselves.

March, 1909.



NOTE TO SECOND EDITION

RECENT study of the Sermon on the Mount, both Jewish and Christian, has made clearer than ever before how largely these Sayings of Jesus represent the loftiest teachings of the Old Testament, and comprise even much wisdom to be found in the writings of the Rabbis. This, indeed, is what we should expect. Our Lord was himself like to a man, "the master of a house, who sets forth, out of his treasure, things old and new." But if Jesus had so transcendent a faculty for the selection of the best out of the past, adding, completing and above all "living the life," should we not give him due recognition? May the time soon come when Christians, on the one hand, will realise more deeply how far churches bearing that name have in past times departed from the original teachings; while Jews, on the other hand, yield to "that prophet which was to come," the allegiance due to their Messiah, and to him who summed up in his life and doctrine all the highest ideals of their race.

In the present edition of *Mountain Pathways*, the whole work has been revised, and new chapters added,

But as at first, the book is still designed to be useful to the general reader as well as to the scholar. In times of transition "The Kingdom of the Heavens is oppressed, and they that oppress it snatch it away." Those who are entering upon the pathway of purification will be quick to seize upon the higher and spiritual modes of interpretation, letting go the stereotyped and conventional. But wherever we may stand, "It is not in man that walketh to direct his own steps." Let our prayer be, therefore, "Thy ways, O Lord, may I know; teach me Thy paths!"

HECTOR WAYLEN.

EDINBURGH,
February 1st, 1912.

CONTENTS

	PAGE
INTRODUCTORY LETTER BY PROF. F. C. BURKITT, M.A.,	
D.D.	vii
PREFACE	xi
NOTE TO SECOND EDITION	xv
CHAPTER I	
IN WHAT LANGUAGE DID JESUS SPEAK ?	1
CHAPTER II	
WHO ARE THE MEEK ?	11
CHAPTER III	
THE LAW OF MARRIAGE	18
CHAPTER IV	
THE TRUE NATURE OF AN OATH	24
CHAPTER V	
CHRISTIAN NON-RESISTANCE	29
CHAPTER VI	
"LET HIM HAVE THY MANTLE ALSO"	50

CHAPTER VII

"OUR CONTINUAL BREAD"	PAGE 54
---------------------------------	------------

CHAPTER VIII

"TREASURES UPON THE EARTH"	58
--------------------------------------	----

CHAPTER IX

"JUDGE NOT"	64
-----------------------	----

CHAPTER X

THE WAY OF LIFE AND THE WAY OF DEATH.	76
---	----

CHAPTER XI

"MANY POWERS"	84
-------------------------	----

CHAPTER XII

"THE LAMP OF THE BODY"	95
----------------------------------	----

TEXT AND NOTES	101
--------------------------	-----

I

IN WHAT LANGUAGE DID JESUS SPEAK ?

WHEN the Children of Israel settled in Palestine, they very largely adopted the language of the Canaanites whom they had conquered but did not by any means exterminate. The resulting language was Hebrew, and in this the greater part of the Old Testament was written. But the Babylonian captivity brought about a great change. Although still spoken in the time of Ezra, the common people were rapidly forgetting Hebrew, and using instead the language spoken by Syrian peoples living to the East between Palestine and the Euphrates, and this language, with its different dialects, was the "Aramaic." Hence the language in which Jesus and his disciples spoke was *Galilean Aramaic*, an Aramaic dialect characterized by strongly marked provincialisms, which caused Galileans to be easily recognized. Thus, at the trial of Jesus, bystanders were saying to Peter : "Truly thou art from among them ; for thou art a Galilean also" . . . "thy very speech maketh thee manifest" (Mk. 14⁷⁰, and Mt. 26⁷³). Of this dialect little is known, but the nearest to it is probably the Aramaic of the Palestinian Talmud.

Now it was "the common people" who heard Jesus "gladly," and it can be shown that Christianity spread first mainly among the poorer classes of society. Naturally then, the words of Jesus would be first written down in the language in which they had been spoken. That the first Christian writings were in the form of *memorabilia* there can be little doubt. Just as our first impulse, after hearing an interesting lecture, is to write down a few notes of the ideas which were most striking; so, not many years after the passing away of Jesus, and the first preaching by the apostles round about Jerusalem, a need was felt for some record of his teachings, and such a record was probably written in Aramaic.

It is remarkable how few direct quotations from the words of Jesus are made by Paul. But in I Tim. 6³ he speaks of "the healthful Sayings of our Lord Jesus Christ," and in II Tim. 1¹³, he recommends his pupil to have a "sketch," or "outline," of such "healthful Sayings" as he had heard from his preceptor. Whether the Sayings referred to were purely those of Paul, or whether they were the traditional words of Jesus, we have here a suggestion of how lists of "Sayings" came to be written down, at that period.

The "*Logia*" of our Lord are again referred to by Justin Martyr. Papias also wrote a work called "*Logiōn Kuriakōn Exegesis*," in which he speaks of "presbyter John," who, Papias tells us, stated that Matthew

IN WHAT LANGUAGE DID JESUS SPEAK? 3

made a collection of "Sayings," from which other Gospels were subsequently composed. The discovery of "Sayings" at Oxyrhynchus, in 1897, is another proof that such compilations existed, and documents of this kind must have been used in the formation of the Gospels which have come down to us. It is possible that the Sermon on the Mount may represent one of these early writings.

Independently of the question of an inspirational influence, which, as it was promised, would bring all things to the minds of the disciples; it may be pointed out that there is no need for us to assume that none of them were acquainted with writing at the time when they were first called. Matthew sat at "the receipt of custom." He was what we should call an exciseman. It was his business to examine goods which passed along the high roads, and he would probably be a man of moderate education. Whether he wrote the Gospel ascribed to him, or whether it was compiled by one of his disciples—is it impossible that he may have preserved some notes of "Sayings" from a very early date?

Be that as it may, the years passed by, and as Christianity spread into Syriac, Latin, and Greek-speaking communities, more detailed records of the life of Jesus were naturally in request. Thus the formation of Gospels (about 65 to 110 A.D.) succeeded the compilation of "Sayings."

At precisely what date any particular Gospel was first

written has not yet been ascertained. Matthew's may be as early as 70 A.D. The Gospel of Mark is almost certainly the earliest of the four. Both of these were probably first written in Aramaic, translations being made into Greek, and, later on, from Greek into Syriac.

Syriac was the Aramaic or Syro-Chaldean dialect used in Edessa, and the region of which that city was the capital. Though not identical with Galilean Aramaic, it was very similar. Josephus states that "the Jews could understand the Syrians," presumably then the Syrians could understand the Jews, and we find that certain words used by Jesus upon memorable occasions, such as "*Taleitha kour*" (Mk. 5⁴¹), "*Eli Eli lema sabachthani*" (Mt. 27⁴⁶), and "*Ephatha*" (Mk. 7³⁴), are quoted in the Syriac versions without any translation being given in explanation of their meaning, for the simple reason that they would be understood by Syrian readers. Strictly speaking, these are the only actual "words of Jesus" that have come down to us!

On the whole, later criticism of the New Testament tends to show that we possess these writings very much as they were first written, and that they were composed at earlier dates than some of the critics of the first half of the nineteenth century supposed. Exactly how far we have the very words of Jesus, even in the Sermon on the Mount, it is difficult to say. Yet there can be no doubt that these "Sayings" represent the original teaching of our Lord.

IN WHAT LANGUAGE DID JESUS SPEAK ? 5

The Greek of the New Testament was *the common language of the people*, as spoken in many parts of the Roman Empire at the time when the Gospels were written. Even in Rome, there were many who spoke Greek in those days. At the same time, the Greek of the New Testament writings was strongly influenced by that of the Septuagint, and many of the Old Testament quotations in the Gospels were taken directly from that source.

Of existing Greek manuscripts, the oldest belong to the 4th and 5th centuries. These, together with other MSS. of later date, and earlier quotations in the writings of the Fathers, have been the subject of much critical research. The reader who desires to acquaint himself further with the subject is referred to the works of Tischendorf, Westcott and Hort, and other critics of the New Testament.

Of Syriac versions, the earliest is probably that known as the "Gospel of the Separated" (*Evangelion Damapharreshê*). This is preserved in two surviving MSS., viz. : the codex discovered by Mr. Cureton in 1842, and the Sinai Palimpsest found in a monastery by Mrs. A. S. Lewis in 1892.

In common tradition the Greek text is regarded as the original, and therefore the most reliable, but we must recollect that the Old Syriac represents a Greek text more ancient than any of the great manuscripts upon which our current versions are chiefly based. From the

standpoint of a student of the spiritual teachings of Jesus, I cannot help feeling that the critical methods adopted by Westcott and Hort were sometimes of a mechanical nature. "Internal evidence" should have greater weight than is often given to it. When Jerome revised the Latin version in 384 A.D., he stated in his address to the Pope that there were "as many different readings as different codices." It is clear that variations existed from very early times, nor can we determine whether a wrong variant was copied more often than a right one. To the Apostolic Age—the period of the "gifts of the Spirit"—succeeded the long era of reliance upon tradition, and the development of theological creeds. One would like to know if a particular copyist or translator fully understood the meaning of what he was copying or translating. Taking the oldest manuscripts we have, they are but copies of copies. If the originals still exist, they have yet to be found.

In the following translation of the "Sermon on the Mount," I have mainly followed the revised Greek of Westcott and Hort, but have introduced several readings as we find them in Prof. Burkitt's excellent translation from the Old Syriac,—the "Evangelion Da-Mepharreshê," or "Gospel of the Separated," *i.e.*, the translation of the four Gospels which superseded the Harmony of Tatian, in the early Syrian churches, about the middle of the second century. Syriac readings are often manifestly better than those of the "received"

IN WHAT LANGUAGE DID JESUS SPEAK ? 7

Greek, and merit greater respect than has hitherto been accorded to them. For example, the difference is more clearly recognized between “*a holy spirit*” (*rūhā d’qudshā*),—i.e., a guardian angel,*—and “*The Holy Spirit*” (*rūhā qaddīshā*); a distinction not always so correctly observed in the Greek texts which have come down to us.

But besides the question of emendations from the Syriac, there is still much scope for revision in the translation of Greek and Hebrew. If the whole Bible could be perfectly translated, I believe it would simply glow with light! Such versions as the “Authorized” and “Revised,” with which we are most familiar, are more or less a compromise not merely between the personal views of the translators, but between the text, and the average state of religious knowledge among the people at the time when the translation was made. In a materialistic age, psychical allusions (*psuchikos*—pertaining to the soul) are often obscured by a rendering which drags them down to the dreary dead level of an epoch of agnosticism. Nay, more,—want of personal experience in the lives of professing Christians, together with far too much reliance upon outward forms, church-organizations, and clerical ministrations, has for many a long century produced a tendency to soften down and take the keen edge off even many of the simplest Sayings in

* *Ruāh kodesh*, in Is. 63¹⁰, evidently represents the “messenger of His countenance” in v. 9.

the New Testament. To give an instance of what I mean : we are so accustomed to the wording of Mt. 11²⁸, in a translation which has comforted many hearts and brought tears to many eyes, that it seems hard to alter it,—and yet, as we have it,—the Saying has lost point and precision.

Jesus had just been speaking of cities which repented not by reason of their impurity and pride. Evil passions are hard taskmasters. The world's yoke is ignoble as well as grievous, and in the end it profiteth nothing. Addressing, then, all those who toil in the service of the world, and who are bound down by the burden of sin, our Lord continued, saying :—"Come unto me, all ye toilers and bearers of heavy burdens, and I will make [your toil] to cease. Take *my* yoke upon you, and learn of me ! for I am meek and lowly in heart, and ye shall find relief in your souls. For my yoke is gracious, and my burden is light."

The Greek word *anapausis* means a *causing to cease from a thing*, hence often rest, or recreation. To the Christian it may mean a higher form of work. It may be questioned whether this yoke is always "easy,"—at any rate when first we take it up ! In Wickliff's version, and in the Douai Bible, the passage reads, "my yoke is sweet." But if *chrēstos* represent the original, then the meaning is gracious,—*spiritually helpful*. In Ezek. 28¹³ (Sept.) it describes "every precious stone." In Lk. 6³⁵, God is said to be "gracious" (*chrēstos*) to the

unthankful, and in Chap. 5³⁹ of the same Gospel the word is used with respect to old wine, implying fine quality. It is one of those words which are difficult to translate so as to convey the exact sense with due regard to present use. But even the hackneyed word "blessed" would be nearer the true meaning than "easy."

Again: What does the average churchgoer understand by the "Gospel"? It is an Old English word meaning "good tidings," but even "good tidings" is an unsatisfactory rendering for *euaggelion*,—a Greek word used, in its verbal form, by the Jewish translators of the Septuagint, to convey the idea of transmitting a message from the spiritual realm (Is. 52⁷, Na. 1¹⁵). It is so used by Philo, the Jewish philosopher of Alexandria, who wrote about the time of Christ, and who, in his work "On Dreams," when speaking of "the purest and most excellent" of spiritual intelligences, observes that "the Sacred Scriptures call them angels (*aggeloi*,—messengers), using a name more in accordance with nature, for indeed they transmit (*diaggelousi*) the injunctions of the Father to his children." Let us realise, moreover, that the word *euaggelion* was often used for the Proclamation of a Roman Emperor, which, under the ancient theory of kingship; in accordance wherewith kings often styled themselves *Sons of God*, would be regarded not merely as a message from the Emperor, but also as *a message from the gods*. How natural it was, then, that the Evangelists should apply this well-known term

to the glorious message proclaimed by Jesus,—the true Son of God,—as he himself received it from the Father ! I have therefore endeavoured to reproduce this deeper significance by the words “Heavenly Message.”

If now, in conclusion, we ask, to whom was the “Sermon on the Mount” addressed ? I think the answer can be easily given. Jesus had left the crowds which were following him, and began to ascend the slopes of a mountain. Those who were desirous of hearing him further still followed on. Similar “Sayings,” as recorded by Luke, were delivered to “a great crowd of his disciples,” so that when “the disciples” are spoken of many more than “the twelve” may be implied. This Discourse upon Right Conduct was, in fact, addressed to all those who were willing to follow in the footsteps of the Master. He himself was “an example” to us (Jn. 13¹⁵), and he carried out, to the letter, his own teaching.

Shall we, too, mingle with these eager listening groups, and follow the Teacher up these Mountain Pathways ?

II

WHO ARE "THE MEEK" ?

It is a remarkable feature in what are commonly known as the Beatitudes, that Jesus selects as characteristic of the new order of men who are to form his Kingdom, just those classes of people who are discounted in the common estimate of life,—just those who are carelessly brushed aside as of little account. Indeed it was not without reason that the apostles were accused (Acts 17⁶) of turning the world "upside down." It is important, however, that we should understand clearly what these characteristics are, and having retained the word "meek" in the present translation of Mt. 5⁵, in which our Lord quotes from Ps. 37¹¹, "The meek shall inherit the Land," we shall do well, if we wish to understand the true meaning of the whole passage, to inquire as to the relation in which the word commonly rendered "meek," is used in the Old Testament.

Meek, is an Old English word, meaning soft, pliant, or gentle. It was used to translate the Greek *praos*,—which meant the opposite of passionate or violent, and in the Septuagint replaced the Hebrew *ānāw*. Now

when Jesus used some Old Testament phrase,—it was not a question of Greek, but of Hebrew or Aramaic. Let us therefore try to discover the qualities of the man who is “*ānāw*” in his character, as we find that word used in the Hebrew Bible.

To begin with Ps. 37, from which this Beatitude is taken, we are admonished to “cease from anger, and forsake wrath,” and then it is said that those who shall “inherit the Land,” (*i.e.*, the *ānāwim*), are they “who wait for Yahweh.” * In Ps. 25⁹, we are told that “The meek will He guide in judgment, and the meek will He teach His way.” It should also be noted that in Ps. 147⁶, and in several other places, the “*meek*” are *contrasted with the “lawless.”*

Again; when Moses was being grievously provoked by Miriam and Aaron, we read (Num. 12³), “Now the man Moses was meek (*ānāw*) exceedingly, above all the men who were upon the face of the ground.” He was evidently patient and self-restrained, not given to resentment, but capable of being led and taught by God.

In the popular mind, to-day, the word “meek” suggests the idea of a mild inoffensive person, timid, lacking in firmness, and of whom it is easy to take advan-

* Throughout this work I have represented YHWH,—the Sacred Name of God, by “Yahweh,” instead of “Lord,” as in our common versions. “The Name,” which occurs no less than 6,828 times in the Old Testament, is regarded by modern scholars as being the 3rd person singular of the archaic stem HWH,—to be,—and to mean, therefore, HE IS. Names in ancient days generally denoted some attribute, and the central idea involved in “the Name” was that of Existence.

tage. But in the Old Testament sense of the word *ānāw*, the meek man is a strong man, for God is his Helper. He is docile and obedient, he is submissive to God, but *while he bends before God, he does not bend before man.*

To take an example nearer our own time. George Fox, under whose leadership the Society of Friends came into existence, was eminently "meek." During one of his long imprisonments, the soldiers did their utmost to make him fight, but he put his hands in his pockets and offered his cheeks to be smitten, if they so willed, and when at last he was set free, the soldiers confessed, "he was as stiff as a tree, and as pure as a bell, we could never bow him." As described by his friend William Penn, he was "a discerner of other's spirits, and very much a master of his own."

Let this, then, be clearly realised ; that the "meek" are not mild and tranquil because they are without nerve and resisting power, but because they have learned to govern themselves ; they have mastered their passions, and are therefore not easily drawn aside, but able to possess their souls in peace, and to "wait for Yahweh." Not given to violence, they are calm and gentle, but theirs is a gentleness which is allied to strength of character.

Better is "he that ruleth his spirit than he that taketh a city" (Prov. 16³²). Inner tranquility and self-control are absolutely necessary if we are to "grow in favour,"

and to be inspired and guided through the journey of life ; for when we yield to anger, guardian angels cannot remain near us, and the " Evil One " has *his* way.

There are so many references in the Bible to the anger of God, that Christians often fail to realize how frequently anger, in man, is condemned. Let it be granted that the language applied to God, in the Old Testament, is exceedingly anthropomorphic. After all, try as we may, we cannot transcend our own forms of thought, and such words as " wrath," or " anger," must therefore be used to set forth the idea of the Divine antagonism to all forms of evil. The " anger " in *man*, which is condemned both in the Old and New Testaments, is the passion which throws his whole being into commotion, which when yielded to, hurries him into words and deeds which he may live to repent, yet cannot unsay or undo.

To quote again from the Book of Proverbs,—“ Make no friendship with a man that is given to anger ” . . . “ a possessor of wrath aboundeth in transgression ” (Prov. 22²⁴, 29²²). According to Rabbinical teaching upon II Kings 3¹⁴, Elisha had to summon the musician's aid to call back the spirit which had left him on account of his anger. The angry man is like “ one tearing in pieces his soul ” (Job 18⁴). It was because he had yielded to anger that Moses was not permitted to enter the Promised Land. He had been made the means of a remarkable manifestation of psychical power. But he

gave way to the same angry feelings which possessed the people, and in so yielding he dishonoured God. So also, to the stormy soul of Elijah came a silent rebuke. Not in the whirlwind was Yahweh, nor in the earthquake, nor yet in the fire ; but in a " still small voice " was the message given.

If we turn to the New Testament, we find that Jesus teaches (Mt. 5²²) that " every man who is angry with his brother," will thereby bring upon himself judgment ; and among the uncanonical Sayings attributed to our Lord are the words : " Anger destroyeth even the prudent. Render not evil for evil, or railing for railing, or blow for blow, or cursing for cursing." The Apostle Peter, likewise, commends " a meek and tranquil spirit, which is, in the sight of God, of great price " (I Pet. 3⁴). Paul classes " enmities," " quarrels," and " outbursts of wrath," among the " works of the flesh " (Gal. 5²⁰) ; and in the "*Didachē*" (or " Teaching " of the Twelve Apostles,—a document of the end of the 1st or early 2nd century) it is said, " Be not prone to anger, for anger leadeth to murder : nor a zealot, nor contentious, nor quick tempered : for murder also is the outcome of these."

As the calm surface of a lake reflects the stars of heaven, so may the tranquil mind be receptive of heavenly truths. But when the waters are agitated by the tempest, the image is lost, and so also when we suffer ourselves to be distracted by angry passions, prejudice

and error hold the field, and we lose sight of sweet reasonableness and truth. For true psychical development we must then subdue anger, realizing that "the life of the whole body is a tranquil mind" (Prov. 14³⁰).

From these considerations it will be seen that the word "meek"—meaning soft or pliant, is only correct in the sense of implying that softness of the heart which is open to every impulse from Above, and which, in its outcome, involves self-control and resistance to all forms of evil.

Also "The meek shall inherit the Land." It is not out of place to notice that true meekness is conducive to health and longevity. As was recorded of Moses (Deut. 34⁷), "his eye had not dimmed, nor his moisture fled." He was not withered with age, but full of life and buoyancy to the last. In a general way, we may take this promise as a prediction of a happier time, upon this planet, when men shall live in health and peace, and when those who are recognized as greatest will not be the financiers and war lords, but those who are most distinguished by usefulness, humility, and love. There is meanwhile a special sense in which the promise is true for all time.

If Moses was long-suffering and gentle, he was also a means of exercising great psychical powers, when the time came for action. The Hebrew *ērêts*,—land or earth, was akin to the Assyrian "*irsit la lārat*," the "land without return," and included what we might call the

soul of the earth,—the intermediate region of "*sheol*," which in its *higher* parts was a place of purification. Its forces were not to be served, but to serve. Now the meek *inherit*,—not man's world (and consequent evils in *sheol*) but *God's* earth, and their inheritance is therefore an inheritance of psychical power. This inheritance is for faithful souls, even in this life, and in the life beyond, in the Heavenly Land, it will not be the violent who will possess authority and power, but the tried ones who have been proved and found worthy.

Before the King of Tyre had departed from the paths of righteousness, he "stood with the cherub" (Ezek. 28¹⁴, Sept.). A guardian spirit aided him in his government. "In Eden, the Garden of Elohim thou wast :—of every precious stone was thy protection." The "Mountain of God" out of which he was cast, was in the mystic Garden of Eden,—the realm of the Soul.

"He that seeketh refuge in me shall possess the Land, and shall inherit my Holy Mountain" (Is. 57¹³). In the "Holy Mountain,"—the Kingdom of the Messiah, all the evil passions and sub-human qualities in man, symbolized by the wolf, the viper, the leopard and the lion, will lose their power to harm. Man's inner nature will be once more harmonized, and in subjection to the spiritual. Aphraates, an early Syrian writer, quoting from the Diatessaron, says, "He promised the meek that they should inherit the Land of Life." Yea, is it not written that "He will adorn the meek with salvation!" (Ps. 149⁴).

III

THE LAW OF MARRIAGE

ALTHOUGH difficult to establish beyond dispute, it is most probable that Jesus taught the indissolubility of marriage. Such a view we should certainly gather from Lk. 16¹⁸, and Mk. 10¹¹, and from his appeal, not to any intermediate legislation, but to the law as given "from the beginning of the creation."

The difficulty has always arisen from the text of the "received" Greek, in Mt. 5³², from which it is argued that an exception is made. In Deut. 24¹, it was said that if, when a man had married a woman, he found in her some "unseemly thing," he could "write her a scroll of divorcement," and "send her forth out of his house." It was a great subject of dispute among the Rabbis whether the phrase implied a serious moral delinquency, or merely some blemish or trivial matter. The former view was taken by the school of Shammai, and the latter by that of Hillel, who said that a man might divorce his wife even "if she burned his food."

Now as it was in reference to this section of the Mosaic

code that our Lord spoke, with a view to restoring the true law, we should expect (1) that his words would relate to the details of that enactment, and (2) assume a higher ethical standard than was recognized therein.

Taking first the Syriac reading, which I have inserted in the text, Jesus makes no specific reference to the discussions of the opposing Rabbinical schools, but points out that whoever "dismisses his wife, concerning whom adultery has not been alleged, he causes her to commit adultery." In most cases, and in the dependent position of woman in ancient times, she would probably marry again, and Jesus therefore means that, by dismissing her, the husband would be the cause of his wife's adultery, for in the sight of God, the first marriage was still valid.

But the Greek text, as usually translated, states that "whoever shall put away (*apolusē*) his wife, saving (*parektos*) for the cause of fornication (*porneia*) makes her to be an adulteress; and whoever shall marry her, when she is put away, committeth adultery."

The question chiefly depends upon the way in which we translate the Greek word *apolusē*. It is doubtful whether it should be taken to mean "divorce" in an absolute sense. The Syriac probably expressed here the true meaning of the Greek by the word "dismiss," and our translators are right who do not render it by a stronger term than "put away." If so, then Jesus teaches that husband and wife must take each other for

better or worse, that unchastity is the one legitimate cause for separation. But he does not permit divorce, for if that were so, the man who married the divorced wife would not "commit adultery."

It is commonly recognized that the Gospel of Matthew was composed with the object of setting forth the Christian position in a way that would appeal peculiarly to the Jews. It is very probable that the Syriac preserves the older form of verse 32, but that a later editor, quite in the spirit of the Evangelist, and only wishing to express more exactly what was traditionally held to have been our Lord's teaching upon the subject, inserted the "saving" clause, so that it should still more closely touch the essentially Jewish question. From a purely legal standpoint the school of Hillel was probably right in regarding the "unseemly thing" as a lesser evil than those graver sins for which capital punishment had been decreed (Deut. 22²⁰). But the Hebrew expression "*erwath dābār*" did, no doubt, mean something of an impure character, and the school of Shammai took it in a very serious sense. Now *porneia* did not technically mean adultery, and the word might therefore represent the phrase used in Deut. 24¹, as understood by the school of Shammai. Furthermore, if *parektos* be taken in the sense of *besides*, or *outside of*, then the verse might be understood to mean, "Whoever shall put away his wife (*i.e.*, for some trivial cause)—waiving the question of impurity,—makes her (liable to become) an adulteress."

But even if the "*parektos*" clause be taken as recognizing an exception,—it was a case which had to be dealt with in practice. Paul did not permit of divorce, yet he insisted that Christians should not live with persons of impure life:—"with such an one . . . not so much as to be eating together" (I Cor. 5¹¹). A wife "that believeth not" might depart from her husband, if she so willed, but neither should marry again. Thus also the early Christian writing, known as "The Shepherd of Hermas," taught that if a wife were found guilty, the husband should put her away, but "on account of her [possible] repentance," he "ought not to marry again," and that this was the case "both for the man and the woman."

As human life was, in the first century of our era, and as it is, to-day;—separations may be inevitable, in certain cases. "In peace hath God called us" (I Cor. 7¹⁵). Jesus himself admitted that "all men" could not receive his Saying, and in Mt. 19¹² he intimated that just as there were different cases among celibates, so also there were different problems in the married state; but what he has set before us is the ideal, and the nearer we can live to that ideal, the better for us will it be,—
"He hateth divorce, saith Yahweh, God of Israel" (Mal. 2¹⁶).

Human life, from beginning to end, is a school of experience, and cannot be estimated in terms of transient pain and pleasure. Divorce, on account of unforeseen

calamities, is not consistent with a Christian view of life. If the case seem hard, let us not forget the inner meaning of our Lord's action in changing water to wine at a marriage feast (Jn. 2⁹). From the experiences of this relationship, the qualities of the soul are to be elevated and transformed. This good, however, will only be attained by a life which is lived in obedience to the highest moral principle. The material world is a world of comparative fixity. In the present life we are disciplined that we may be enabled to enter into the perfect freedom of the spiritual life beyond. But while we remain under tutelage, certain limitations are for our good.

Whatever else it may become, marriage is a co-partnership in psychical conditions, and is rightly a "sacrament" or sacred mystery. In Malachi 2¹⁴, God is spoken of as Witness of a man's marriage. In Jewish religion the sacred character of the institution has always been a significant feature, nor has human love been despised as though it could have nothing in it of the Divine. "Mighty as death is love . . . the flames thereof are flames of fire,—the flash of Yah" (Song of Songs 8⁶). It has indeed been taken as a type of the highest and purest love,—the love of God for the redeemed. We should therefore seek not to lower the ideal, and weaken the legal aspect of the case, but rather to promote happier unions by better and wiser education. In any case, marriage can only be entered upon for the

best results, with prayer, and in the reverence of God.
“House and substance are an inheritance from one’s fathers (Prov. 19¹⁴), but from Yahweh cometh a wife who is prudent.”

IV

THE TRUE NATURE OF AN OATH

THERE are temples to be found in India which are believed by the people to be the abode of certain very evil "*bhutas*," or souls of persons who have died by violence; and when, in civil suits, the evidence is balanced or contradictory, it is a common thing for one of the parties to propose taking oath, as to the justice of his contention, in the presence of the "*bhutas*." If this be done with due formalities, the case is then taken as decided, for the litigants are confident that nobody would dare to risk the vengeance of these much dreaded "*bhutas*" by a false adjuration.

I think it will be found from the study of heathen religions, ancient and modern, that the essential fact in taking an oath is that an appeal is made to an occult power,—to some spirit or god. But in the education of the Children of Israel, it was most forcibly inculcated that they must make no compacts whatever with discarnate entities of the invisible realms. They were still permitted to swear by Yahweh,—the only Name which would now retain a binding influence upon them. In

the Name of God the Israelites were to be a great object-lesson to the rest of the world. Even as they fought in the Name of Yahweh,—so also, “In His Name shalt thou swear” (Deut. 10²⁰).

But when we come to the teachings of Jesus, we find that the oath is entirely forbidden. Why?

If we simply speak the truth, and if a thing be true,—it cannot be more than true! To add to the statement only weakens it. Even as a matter of attestation, who among us has so infallible a memory, and such a perfect knowledge, that he should presume to make God witness that he speaks “the truth, the whole truth, and nothing but the truth?” All words are spoken in the presence of God. Man must abide by his own word, and trust in God for the ultimate triumph of what is absolutely and entirely true.

Furthermore, Jesus evidently saw that the concession under the Mosaic law led to taking the Name of God in vain. Men have at all times been ready to take an oath that they will do some particular thing, but without any authority to assume the Divine assent to such an undertaking.

In ancient times, the taking of an oath had led the Children of Israel into a very difficult situation with respect to the Gibeonites (Josh. 9²⁰). In the later Judaism many rash vows were taken, binding “a bond upon the soul,” and leading to much evil in social life. It was this, no doubt, which caused the Essenes, a

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religious community, numbering about four thousand, at the time of Christ, to reject oaths altogether, except on certain solemn occasions. "Swearing," Josephus states, was "avoided by them, and they esteem it worse than perjury, for they say that he who cannot be believed without swearing by God is already condemned" (Wars II 8): yet the same historian adds that they took "tremendous oaths" on initiation.

It is sometimes urged that Jesus must have been an Essene himself. But while there were similarities in teaching, it is highly improbable that such was the case. The Essenes formed an occult society,—ultra-Pharisaic in practice. Our Lord's criticism of the Mosaic law, his conduct as to Sabbath observances, his eating with "tax-gatherers and sinners," would have been impossible to an Essene.

And so also with regard to the oath, without any reservations, and in direct antagonism to the teaching given, "to the people of old," Jesus said, "Swear not at all." To "make one hair black or white" was not in man's power, and if his power over his own body was so limited, how could he compel the Spiritual Powers to do him service?

It is curious to observe what anxiety theologians have betrayed to escape the conclusion that this commandment forbids oaths taken in courts of justice, as well as what is termed profane language. Many theologians actually assert that Jesus consented to be put on oath

when the High Priest said : " I adjure thee by the Living God." Jesus replied. Silence, at that moment, might have been taken by the people as a sign of fear, or even as a doubt or denial of his claim, but he sanctioned no oath by so doing.

In speaking to the Jews, who were already monotheistic, it was not necessary to discuss the question from the pagan standpoint, and we find our Lord's argument touches certain Jewish customs (Mt. 23²²), where he shows that " He that hath sworn by Heaven, sweareth by the throne of God, and by Him who sitteth thereupon."

Augustine was of opinion that by " Heaven," Jesus implied the angels, and by " Earth," the lower spirits. Probably so,—for those who had ears to hear ! And in the same understanding Jesus may have continued, " Nor by Jerusalem,—for it is the city of the great king." In democratic and materialistic times, it is difficult to realize the popular feeling with regard to kings, among ancient nations. The whole social system centred round the king, and he was regarded in the light of a high priest as well as a civil ruler. He was the Lord's Anointed,—a centre of occult power, and as such had to be guarded in a variety of ways from evil influences. The seclusion of oriental monarchs, and all the elaborate court etiquette relating to their persons, food, clothing, etc., had this for its object. Jerusalem, therefore, as being a psychical centre for the nation, was not to be made the object of an oath.

As Christianity spread among other nations the necessity for the strict observance of this command became very urgent. The Imperial Religion of the Romans was blended with the Imperial System. Augustus Cæsar was entitled a "son of God." A soldier must swear allegiance to the Emperor and to the Roman gods, and how could a Christian do this, for to him these gods were "demons"? Jesus had said "Swear not at all," and the early Christians accepted his Sayings as teachings to be believed in, and carried out in daily life, without any attempt to explain them away, or evade their obvious meaning. To swear would have been equivalent to a recognition of the heathen gods, and a denial of Christ. Naturally then, we find the apostle James very insistent upon abstention from oaths: "But before all things, my brethren, swear not, neither by the Heaven, or the Earth, or any other oath; but let your Yea be yea, and your Nay, nay; that ye fall not under judgment."

V

CHRISTIAN NON-RESISTANCE

HAVING shown (Mt. 5²²) that all anger, arising in man's lower nature, is sinful, Jesus teaches that we are not to attack bad men in retaliation for the injury they may do to us.

Among the many inadequate translations in the Bible with which Christianity has been obscured and hampered, few are more to be deplored than the rendering in the Authorised Version, "Resist not evil" (Mt. 5³⁹). In the desert, Jesus had resisted every temptation, nor had his faith wavered that he should put God to the test. Literally translated, the Greek,—*mē anti-stēnai tō ponērō*,—means: Stand not up against the evil [man]. Such also is the meaning of the Syriac, and so was it understood by the early Christians. That *tō ponērō* implies a human being is evident from the fact that our Lord proceeds to give three illustrations of the case, covering different forms of personal violence, deprivation of property, and interference with personal liberty.

Did Jesus act in this way himself? Undoubtedly.

When Peter attempted to defend him with the sword, he forbade him, saying, "Thrust the sword into its sheath"; and when brought before Pilate, he said, "My Kingdom is not of this world; if my Kingdom were of this world, then would my own officers have been fighting, that I should not be delivered up to the Jews" (Jn. 18³⁶).

But did not Jesus use force when he drove the money-changers out of the Temple? Compulsion, certainly! Truth has a natural power over error, and right over wrong. These men, who made the place a "den of thieves," knew that they were wrong-doers. They feared the young prophet, full of fiery zeal. Panic seized them. There was a stampede, very possibly, among the animals. An irresistible Power drove head-long all forms of evil. But nobody was killed, or, so far as we know, even hurt—the action (surely symbolical?) represented the driving out from the soul of all passions productive of human strife.

"Our Lord," said James and John, when the Samaritans would not receive their Teacher; "Wilt thou that we command fire to come down out of the sky, and consume them, as Elijah did?" But he turned and rebuked them, and said: "Ye know not of what spirit ye are; for the Son of Man came not to destroy men's lives, but to save" (Lk. 9⁵⁴).

It is fashionable; by the way, among theologians, not merely to question, but to positively *assert* that Jesus,

when smitten upon the cheek, did *not* offer the other. It is astounding how often things are assumed to have taken place, or to have taken place in some particular manner, of which there is no mention in any of the Gospels. Without wishing to press the point one way or another, it is worth noticing that in the Syriac of Mk. 14⁶⁵, we read, "And the guards were smiting him on his cheeks." That he did not yield to anger is indicated by the gentle reply, "Well have I spoken, wherefore didst thou smite me?"

Among the many things of which we are *not* informed, it would be interesting to know exactly how Peter came to be carrying a sword! Did he find it in that upper chamber where they had just assembled? But the conversation recorded in Lk. 22 may indicate the explanation.

When the disciples were sent forth "as lambs among wolves," without even copper coins, a wallet for provisions, or a staff for defence,—certainly they did not carry swords! A Protecting Power was over them, and they lacked nothing, for the labourer was "worthy of his food" (Mt. 10¹⁰). But a time was to come when the hope of an earthly Messianic kingdom, to which they still clung, would prove vain. They felt the tide of popular feeling rise against their Leader, distrust and fear began to sink into their hearts, and one or two of them, presumably, on that memorable night (Lk. 22³⁸), had gone so far as to procure swords? Be

that as it may, Jesus could read their thoughts through and through. He saw that they would all abandon him, so he said, "But *now*, he that hath a purse or a wallet, let him carry it, and he that hath not a sword, let him sell his cloak and buy himself a sword." Virtually;—you have lost faith in me, and in that state of soul you cannot be protected as before. But without me you can do nothing! You are giving up this higher teaching which you have received, and you are going back to the world. Adopt its methods then! That is your logical course!

It was "enough";—but presently came a time for plain speaking. Peter, who had now given up peace principles in despair, struck off the ear of the high priest's servant. Jesus healed it, saying as he did so, "All they that take the sword shall perish with the sword." Thus did he confirm word by deed, and his last work of power was an act of love towards an enemy.

The counsel to "buy a sword" has sometimes been taken in an ironical sense, but the detailed questioning as to how the disciples had fared when sent out two by two, is against this view of the case. Stephen Grellet suggested that the words were spoken in symbolic warning of coming trials. Jesus had quoted on this occasion from Isaiah 53¹², where we read that "with transgressors" he "let himself be numbered," and among the early Friends, some thought it was

“to fulfil the prediction.” But any incident in the life of Jesus, prophetically foretold, must none the less have arisen from adequate and constraining circumstances at the time of accomplishment. By committing an assault upon the high priest’s servant, Peter had put himself in the position of a rebel against the civil and religious Authorities. For long, our Lord’s enemies had endeavoured to entrap him as a political agitator. Now came their opportunity. His rebuke doubtless saved the situation.

Let us retrace our steps a little, to review the main trend of Biblical teaching upon the question of resistance by force.

Study of the religion and history of the Israelites shows that it was designed that they should be an example to others,—“a light of nations” (Is. 49⁶),—also, that they passed through a process of education. Their topography, history, and ritual, became symbolical. But the first Teaching was very simple. The Lord would be their God, and they would be his people (Ex. 6⁷). There was no sacrifice (Jer. 7²²), or symbolical ritual of any kind, as afterwards elaborated. That became necessary because they did not live up to the first ideal. Failing to do so, they would still exhibit God’s dealings with men,—suffering themselves in the degree to which they transgressed. The great truth still held that “the soul that sinneth,—it shall die.” God was “a man of war” (Ex. 15³). It was

not the Israelites who were to win battles, but He himself would fight for them (Josh. 23¹⁰).

It may be questioned whether it was ever intended that the Chosen People should fight for themselves with *weapons*. In some way, apparently by the exercise of psychological forces, it was intimated that their enemies would be driven out before them. An angel would lead them, and "If thou wilt indeed hearken to his voice . . . then will I be an enemy to thine enemies, and an adversary to thine adversaries" (Ex. 22²²). "My terror will I send before thee . . . *little by little* will I drive them out." But this was conditional upon a life of perfect holiness. The Israelites proved disobedient and rebellious, and though help was still given to them, they neither availed themselves of it, fully, nor did they succeed in conquering the whole of the land which had been promised to them.

This was during the Theocracy. When kings were made, fightings were frequent, but unless they went to battle feeling fully commissioned to do so, they were beaten, and when David desired to build the Temple, permission was not given, for the reason that "Blood in abundance hast thou shed, and great wars hast thou made" (1 Chron. 22⁸).

Although for long periods the truth may have been lost sight of, that it was *God* who should be their Defender, it was to some extent realized when national calamity had brought the people to a sense of humility.

To the prophet Zechariah, speaking of the coming return of the exiled people to Palestine, the angel said : " Like open villages shall Jerusalem remain for the multitude of men and cattle therein. And I will become to her,—declareth Yahweh,—a wall of fire round about, and a Radiance will I become in her midst." . . . " Surely he that toucheth you toucheth the pupil of mine eye " (Zech. 2⁴⁻⁸). We also find, when Ezra was returning with a remnant of the people to Jerusalem (Ez. 8²¹), that he proclaimed a fast by the river Ahava " that we might humble ourselves before our God, to seek of him a right way, for us, and for our little ones, and for all our substance. For I was ashamed to ask of the king a band of soldiers and horsemen to help us against the enemy in the way, because we had spoken to the king, saying, The hand of our God is upon all who seek him, for good ; but his power and his anger are against all who forsake him." Ezra's faith was rewarded, for he and his little company reached their destination in safety, with all their vessels of silver and gold, and without any military escort.

Nor let us forget that Israel's greatest deliverance from the power of Assyria,—as described in Is. 37³⁶,—was not brought about by human means, or by force of arms.

" Scatter thou the peoples who take delight in wars," sang the Psalmist of another period ; while again, in Micah 4³, we find the glorious anticipation of an era

when "Nation, against nation, shall not lift up sword, neither shall they learn to make war, any more." Ultimately, Jerusalem would reign by means of spiritual power. Once more God would "show marvellous things" (Mi. 7¹⁵). "Nations shall see and be ashamed of all their might . . . like crawling things of the earth shall they come quaking out of their fastnesses." Messiah's reign was to be a reign of peace. In the "Psalms of Solomon," a Jewish work of about 63 B.C., it is said, "He will not trust in horsemen, nor in chariot, nor in the bow, nor shall he multiply to himself gold and silver for war, nor shall he rely on a multitude in the day of war" (Ps. 17).

Very remarkable was the development of peace principles in the later pre-Christian Judaism, witnessed in the lives of the Essenes. "Among these men," Philo tells us, "you will find no makers of arrows, or javelins, or swords, or helmets, or breastplates, or shields; no makers of arms or of military engines: no one, in short, attending to any employment whatever connected with war, or even to any of those occupations even in peace which are easily perverted to wicked purposes" (*On the Virtuous being also Free*, 12). Josephus, however, states that they did carry arms, when they travelled, "for fear of thieves" (Wars II 8).

But when, at last, the Messiah came, he was despised and rejected of men: The law which in accepted belief, God himself had given (Lev. 24¹⁶), was appealed to

by the Jews when they condemned the Anointed One to death (Jn. 16⁷). They admitted that they could not lawfully do so, for under the Roman occupation the power of exercising capital punishment was not allowed. According to the Talmud it was taken from the Sanhedrin about forty years before the destruction of the Temple. If, as seems probable, the crucifixion took place in 29 A.D., this would be three years after that event.

It is noteworthy that with the exception of Jesus of Nazareth, all who have claimed the position of Messiah, have appealed to force. Bar Cochab, for example, announced himself as the Messiah, in 130 A.D., and thousands flocked to his standard. Overcome by the Romans, vast numbers of Jews were slain or taken captive, and Jerusalem was razed to the ground. Jesus alone could say "My Kingdom is not of this world."

We shall now inquire further as to the attitude of the early Christians towards the question of war, and retaliation by physical force.

Take first the apostle James. He reproaches the rich, saying, "You have passed sentence upon, you have murdered the righteous, he retaliates not against you." He teaches also that "wars and fightings" come of "your pleasures which go to battle in your members" (Jas. 4¹). Upon the Jews of the Dispersion Peter enjoins that "It is better, if the will of God should

so will, to be suffering as well-doers, than as evil-doers" (I Pet. 3¹⁷); while Paul writes to the Corinthians, "For though we walk in the flesh, we do not war according to the flesh,—for the weapons of our warfare are not of the flesh, but powerful in God unto the pulling-down of strongholds" (II Cor. 10³). And in like manner to the Ephesians: "For with us the struggle is not against blood and flesh, but against Masterpieces, against Powers, against the World-Holders, of this darkness,—against the spirit-forces of the aerial regions" (Eph. 6¹²).

Passing on from the Apostolic age, numbers of citations might be made in proof that the early Christians kept themselves clear of wars and fightings. Tertullian, e.g., asked how a Christian could "act in battle," when it would not befit him "even to go to law," and wrote: "Our religion teaches that it is better to be killed than to kill." Lactantius, again, said that a Christian could not fight "because even to slay is prohibited." Soldiers often left the army, on becoming Christians, and the story of Marcellus the centurion may be quoted who threw down his belt at the head of his legion, and preferred to suffer martyrdom rather than remain in military service, saying, "It is not lawful for a Christian to bear arms for any earthly consideration." We read also of Martin, Tarachus, Maximilian and others who refused to serve, protesting that as soldiers of Christ they could not fight in the Roman army. In

his reply to Celsus, Origen wrote, "We do not indeed fight under him [the Emperor], although he require it." The case may be well summed up in the words of the historian Gibbon, whose extensive survey led him to conclude that "It was impossible that the Christians, without renouncing a more sacred duty, could assume the characters of soldiers, of magistrates, or of princes."

It will then be easily seen why the Romans, who tolerated all other religions, persecuted Christianity. Christians did not recognise "the gods," and were therefore stigmatised as "atheists." But the Imperial Religion was a part of the Imperial System, and hence renunciation of deities in general was taken as treason against the State. Christians could neither take the "*sacramentum*," or oath, nor fight in the wars. Tertullian says (Apol. 10), "We are arraigned for sacrilege and treason,—that is the chief thing,—indeed the sum total of our offence."

Even were it shown that there never was a period when Christians were entirely absent from the army, we should not go far wrong if we said that during the first century such cases were most exceptional. In the second, there were a few, but not many. Origen quotes Celsus as stating (about 170 A.D.) that in one part of the Roman army, including a third of the whole, "Not a Christian could be found." But the great decline in the spiritual life of the Church was rapidly setting in, and about the end of the second century there must

have been many soldiers professing Christianity, for we find Tertullian arguing that the baptismal vow was inconsistent with the military oath. Though admitting that Christians were to be found in the army, he himself was of the strict party, and urged that a Christian could not serve two masters, and therefore be in the camp of Christ and of the Devil; but as Harnack observes, "he was enough of a politician at the same time to lay a satisfied stress upon the very fact before civil governors."

And thus matters went from bad to worse until in 312 A.D. it was possible for Constantine to make the cross an emblem of war. "By this sign conquer!" The Apostate Church was now seated upon the Beast,—physical force; and it was but a step further to the consistent action of Pope Julius II, who took part in the siege of Mirandola, personally encouraging the soldiers in the fight.

At the time of the Protestant Reformation, all religious questions were once more open to discussion. Erasmus indeed wrote boldly in favour of peace principles, showing a degree of courage greater than is commonly accorded to him. Yet, apart from the Quakers, the Mennonites, and some of the Anabaptists, the majority of professing Christians continued to believe that wars were lawful provided they were "just."

With the exception of the State of Pennsylvania, in the first hundred years of its existence, all modern

civilizations have resorted to force, in the ultimate appeal. This is the principle of the world, but it is the principle which it is the mission of Christianity to destroy.

That thousands of earnest and conscientious men have felt able to justify war is, need we remark, very evident. Of such we might take Oliver Cromwell as a type. Very interesting is a curious compilation which he drew up for the use of his trusty Ironsides, known as "The Soldier's Pocket Bible" "containing the most (if not all) those places contained in Holy Scripture which do show the qualifications of his inner man, that is a fit soldier to fight the Lord's Battles." A soldier, he explained, "must love his enemies as they are his enemies, and hate them as they are God's enemies," and he then quotes from 2 Chron. 19²: "And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the Lord?" He also quotes from Ps. 139: "Do not I hate them, O Lord, that hate thee? . . . I hate them with perfect hatred."

Such apologists for war have always to go to the Old Testament for their authorities. In the above compilation one hundred and twelve verses are quoted from the Old Testament,—and from the New,—*eight*! Without dilating further upon views recognized as consistent with orthodoxy in so-called Christian countries, except to notice that in the Thirty-nine Articles

it is said that it is "lawful for Christian men, at the command of the Magistrate, to wear weapons and serve in the wars," we will pass from the historical to the philosophical and psychical aspects of the question.

Government by force is the placing of the material above the spiritual. You cannot compel people to be good, or by means of force, secure the assent of the mind. The very first step which a soldier makes when he joins the army is a step downwards. He swears obedience to a power which is "of this world." He resigns his liberty to think and act for himself. He must go, if required, to the ends of the earth, to slay men whom he has never seen, in a quarrel, the justice of which he has never had a chance of properly investigating. Such conditions are incompatible with the Christian life. As the Duke of Wellington said, "No man with any scruples of conscience is fit to be a soldier."

But it is urged that self-preservation is the first law of Nature. The fallacy of the argument, as commonly used, lies in the false conception of what one's "self" really is; and hence that curious mixture of principles which is put forward as the basis of civil law.

"Christianity," says Blackstone, "is part of the laws of England" (Bk. 4, Chap. 4), and he adds that the "law of Nature,"—"coeval with mankind, and dictated by God himself," is "superior in obligation to any other." It is this presumed "law of Nature" of which we hear

so much in law-books, that saves the situation. "The law of England," says Broom, in his Commentaries upon the Common Law, "professes to act and adjudicate conformably to the law of Nature, the law of God, to common sense, to legal reason, justice, and humanity." But what are "we":—that is the central question in the matter,—*know thyself*,—the fundamental proposition of ancient philosophy! Self-defence is rightfully the supreme law for the animals, for they fulfil the law of their existence in the physical life. In the case of man, he too must defend himself from natural dangers, but with regard to his fellow-men, a higher law comes into his life. His physical body, and much indeed which he regards as constituting his personal existence here, will vanish away; but he himself, as a conscious personality, garnering up all the spiritual results of the past, will not so easily vanish away,—nay, —if he but conform to the law of *his* being, his continued existence after the change called death, as compared to the brief earth-life, will be as the oaktree to the acorn. "Fight for thy life" may be the law for the animal. "Thou shalt love the Lord thy God" is the first commandment for Man.

Will the spirit of self-sacrifice ever enter into political life in the dealings of nation with nation? We erect statues to the martyrs, yet if "self-preservation," as commonly understood, were the highest law for man, no one could ever rightly be a martyr, and Jesus did

wrong by consciously following a line of action which he knew beforehand could have but one result.

Man is a recipient of life,—not a giver. He is in a state of probation. Is it for him to decide how long it shall last, and to slay his fellow-man, whether by hanging or by shooting? For the Christian there cannot be two standards of morality,—one for the citizen, and another for the disciple of Christ. The public may regard the soldier as a kind of irresponsible agent, but the question we have to face is how will the problem work out under the laws,—not of the British Empire only, but under the laws of the Universe! When Jesus said “For all they that take the sword shall perish with the sword,” he spoke a deeper truth than is at first apparent. Not every soldier dies upon the field of battle, but reliance upon physical force destroys reliance upon God, and those who trust in force, and do not trust in God, cannot, in that state, inherit eternal life. Let us not deceive ourselves with words. A man’s spiritual state, here and hereafter, is determined by what he *is*,—not by intellectual assent to creeds which do not represent realities in his life.

In saying this, it is not implied that the religious life has never been associated with the military. To a centurion Jesus said: “Not in Israel have I found such faith” (Lk. 7⁹). It is a question of enlightenment, and of conscience. When William Penn asked George Fox whether, as a religious man, he should continue to

wear his sword, Fox replied, "Wear thy sword as long as thou *canst*."

If a man honestly believes it right to fight, and lacks faith to try another way,—*that*, under certain circumstances, is what he will, and must do, and apart from utterly unjust and wicked wars, there may be a contingent good in his action. Fear does not draw men to God, but it may prevent them from doing harm. Yet is there a better way. In all ages there have been instances in the lives of men to whom religion has not been a mere form, but an inward reality, showing that such have, and can be delivered out of the greatest dangers; and their deliverance is the Divine sanction to their conduct. That such, in the end, have suffered martyrdom, is no argument for violence. Jesus himself predicted the death of some of his followers (Lk. 21¹⁸); but he never released them from Christian principles on that account.

To take one or two such cases. During the Irish rebellion in 1798, the Quakers were in constant danger, but they in no way shirked contact with the soldiery. In a letter to the Dublin Yearly Meeting it was stated that "In some places Friends did not know but that any day would be their last, seeing and hearing of so many of their neighbours being put to death, and it was a cause of grateful acknowledgment that no member of our Society fell a sacrifice in that way but one young man." This young man put on a

uniform, took refuge with the soldiers, and was killed.

In Pennsylvania, Friends who would not even bolt their doors at night, remained unmolested by the Indians, even though the latter actually entered the houses and found the occupants asleep. The same Indians killed without mercy numbers of other settlers, not Friends, who trusted in weapons for protection.

Livingstone, in all his African travels, never shot a man, though he once raised his musket to his shoulder, without firing. That noble and true missionary, John Paton, also went through a life of the greatest peril, in the New Hebrides, where he and his wife were in constant danger of death from cannibals, yet he never resorted to defence by force of arms.

The illusion which obscures the minds of so many professing Christians, is the belief that the Kingdom of God depends for its protection and advancement upon the Kingdom of Man. Organizations for the transaction of human affairs may be natural and right, but Christianity leads back to a Theocracy in the soul.

But should we not kill, if apparently unavoidable in the defence of others? No: for by so doing we only perpetuate a wrong principle. Indeed we may precipitate the killing of the very ones we seek to defend. As we have seen, Jesus would not allow Peter to use the sword in his defence. That evil is often Divinely overruled for good does not sanction the doing of evil

that good may result. If possible we must prevent harm from being done, but we ought not to take life whatever we do. Force evokes force in return. Those who "prepare for war" will have war,—for as Paul teaches (Gal. 6'), "God is not to be mocked;—whatsoever a man sows, *the same* shall he also reap."

Thomas Ellwood, the Quaker, travelling in company with a young lady,—Guli Pennington,—and being attacked by ruffians, wrested a club out of a man's hand, and threw it away. When highwaymen stopped the coach of Madame Guyon, she smiled at them so sweetly that they desisted from their project, and rode off. What is done at such times must depend upon the inspiration of the moment. George Fox, seeing two men fighting in the street one day, went up to them and took one by the one hand and the other by the other, and so great was his personal influence for good that they left off fighting, and very soon became reconciled to each other; but it is not every man who has the power of the Spirit so manifested in him, that he can act after the manner of George Fox.

It is true that man must be a fighter; otherwise he will degenerate. But the activities of natural life, in such a world as this, and warfare with our own evils will render life sufficiently strenuous, without engaging in the slaughter of our fellow-men. Do we deem them of evil life?—we must withstand *the evil spirit* in them, but to slay their bodies is not our work. The military

virtues,—that are virtues,—courage, duty, sacrifice,—all find their fullest scope in the Christian life.

Has force, then, no place in human affairs? Yes, but only in so far as its use is good for those upon whom it is brought to bear,—to prevent suicide, e.g. To a certain limited extent force is a remedy, but where physical force fails, the Divine power is effective, and it is in this that the Christian may win the victory. Christianity teaches the (potentially) infinite value of human life. If your life has an infinite value, lay it down for that which alone has infinite value,—either to save another life, or to vindicate that Truth which is the life of lives.

Christian non-resistance is never for a moment to be confused with a principle of non-resistance which has its roots in pessimism, or political despair. On no account are we to “resist not evil” in the sense of calmly sitting down to it, giving in, or ignoring it. The Christian must “cry aloud” against all the abuses and abominations of the world, and proclaim upon the housetops that which has been spoken in darkness. “For there is nothing covered up, which shall not be revealed” (Lk. 12²).

Against evil, the Christian has to be the greatest resister of all. “Resist the accuser” (*diabolos*, i.e. an evil spirit), said the apostle James, “and he will flee from you.” The difference between the Evil One and the evil man, is that the “man” is in a state of

probation, and the other is not. Hence the different principles of action with regard to each. The evil man may kill your physical body, but that is the worst he can do. The Evil One, unless repelled, may gain so insidious an influence upon the mind and affections, that the soul, after death, will remain bound in the burning valley of the lower passions. And therefore was it that our Lord said (Lk. 12⁴), "Be not in fear of them who kill the body, and after these things have nothing more uncommon which they can do. But I will suggest to you whom ye should fear,—Fear him who after killing, hath power to put [you] into Ge' Hinnom. Yea, I say unto you, Fear *him*!"

To conclude: The true Christian lives in a Spirit which, as George Fox expressed it, brings him off from all the world's wars and fightings. Even granting the old view, certainly held in ancient times, that the good soldier was aided by a Higher Power, yet since He who was without sin has counselled Peace, let us obey His word. "If ye love me, ye will keep my commandments" (Jn. 14¹⁵).

VI

“LET HIM HAVE THY MANTLE ALSO”

IN Exodus 22²⁶, the Law prescribed that “If at all thou take thy neighbour’s garment in pledge, at the going down of the sun shalt thou restore it to him : for that is his only covering ; it is his garment for his skin : wherein shall he sleep ? ” Jesus may have had this in mind when he said, “ And him who is wishing to have thee judged, and to take thy tunic,—let him have thy mantle also ” (Mt. 5⁴⁰). The “ tunic ” (*chitōn*) was a woollen vestment, reaching to the knees ; the “ mantle ” (*himation*), a loose outer garment. The latter might be legally detained, but not the former. Jesus, however, taught his disciples not to stickle for their exact rights under the old legal code. If we paraphrase Mt. 5³⁸⁻⁴⁰, the teaching might be rendered : You have heard how it was said ; eye for eye, and tooth for tooth ; but *I* say to you,—do not attack a bad man in retaliation for the harm he is doing to you, but if he strikes you on your cheek, offer him the other, and if he tries to bring you up in a law court, let him have what he wants, and even more ! From the higher standpoint, the loss of an eye could make no

real atonement for the loss of an eye, still less could a portion of a man's property make up for the harm he had done by wrongful seizure of another's goods. In its simplest application, the teaching refers to the case in which a bad man seeks to gain an unfair advantage over a just man, and in a court recognising no higher moral principle than was involved in the time-honoured maxim which Jesus here set aside in recognition of a new principle,—the returning of good for evil.

Among the early Christians, this teaching would often apply to the case of governmental confiscation of property in the alleged interest of law and order. The Saying is followed by the further command, "And whosoever shall impress thee one mile, go with him two." "Impress" here translates *aggareuein*, a word found also in Mt. 27³², where it is recorded that Simon of Cyrene was compelled to carry the cross of Jesus. It implied forced labour;—*aggaros* being Persian for a mounted courier who carried royal despatches. As the Saying occurs in Lk. 6²⁹, it is also followed by the very clear injunction, "And of him who seizes thy possessions, ask them not back." Using the same word for "seize" or "carry away," the writer of the Epistle to the Hebrews (10³⁴) calls to mind how "ye . . . took joyfully the seizure of your goods." The Greek word *airō* meant stealing openly, or taking away forcibly, rather than furtive theft.

It may be reasonably held that our Lord's teaching,

in Mt. 5⁴⁰, and Lk. 6³⁰, where there is no reference to judgment in a court of law, referred to deprivation of property, whether by individuals or by the State, done as an act of vindictiveness against his followers, and on account of their more spiritual way of life. It need not of necessity be regarded as forbidding the prosecution of any common thief. If evil be not exposed, it grows like an ugly weed, and it is for the good of the criminal that his crime should be brought to light. Meanwhile, to the Christian in whom the faculties of the soul are highly developed, there are sometimes ways open by means of which evildoers may be exposed, and even punished, without resort to the cumbrous and often bungling methods of judicial procedure.

He who has mastered some principle of moral conduct should not stand in need of a handbook of precedents, to teach him how to apply it amid the differing circumstances of life. It may sometimes be our duty to show people the true facts of a case, whatever we may do after that. Our chief concern must ever be to keep in a lowly and obedient state of soul, that we may not mistake the true voice, but only act as we are guided by the Spirit of God. As an instance of the blessing which followed a literal obedience to the teaching of Mt. 5⁴⁰, amid persecution from those who resented a more spiritual way of life, the following experience may be related, as told by a missionary at the Ecumenical Conference held in New York, in the year 1900.

The natives among whom this missionary laboured were much given to thieving. They had taken everything they could find about his house, and he was in despair. He was translating the Sermon on the Mount, at the time, and coming to this verse, was greatly perplexed as to the advisability of translating it. If he did so, they would tell him to practise what he taught. After a night spent in agonizing prayer, he decided to rely upon God's willingness to supply every need, and gave the translation to the people. They did exactly what he feared they would do, and carried away almost every portable piece of his belongings, even to the necessities of life. But when they had taken all, and found that he had made no remonstrance, they began to repent of their deeds, and after nightfall, when alone in his empty hut, he heard sounds of the assembling of the people outside. Listening, he heard the Chief recite the many kindnesses that had been shown them by the missionary. The Chief so convinced them of their ingratitude that they went to their huts and brought back all that they had stolen. They told him that they would gladly know more of that God who could inspire such conduct in his followers. This missionary said that no one thing ever so strengthened his people's faith in him as did that literal obedience to the teaching of Jesus, and no one thing had so strengthened his own faith in the protecting care of the Heavenly Father.

VII

“OUR CONTINUAL BREAD”

IN the Book of Ecclesiastes (3²) it is said that there is “a time to be born, and a time to die.” If human life be cut short by accident, or disease, it is because of sin in the world,—it is not the primal will of Him who “made man upright.” It was never intended that we should die before our time, for we should “complete the number” of our days (Ex. 23²⁶), and there is wisdom in the prayer, “From battle, murder, and sudden death, good Lord deliver us!”

But if it was designed that man should live through a certain period of development in this material world, ample provision has been made for his bodily needs,—if, at least, he “destroy” not “the earth”!—and even in human society, as it is, the necessities of life are promised to those who trust in God. Of the righteous man it is said that (Is. 33¹⁶) “He shall dwell in the heights . . . his bread shall be given,—his waters shall be sure” (*āmān*). When Elijah hid himself “in the ravine of Cherith” (I Kg. 17⁵) the ravens brought

him bread and flesh. Superfluities are not promised, but sufficient to keep body and soul together until the appointed time. "Feed me with the bread of my portion!" (Prov. 30⁸). As food is given to the "birds of the sky,"—so also will it be provided for those who are "of more value than they" (Mt. 6²⁶).

In testimony of this,—and in remembrance of the manna given to the Israelites in the desert, twelve cakes of unleavened bread, renewed every Sabbath, were kept constantly upon the altar: "Presence-bread, before me continually" (Ex. 25³⁰), elsewhere called (Num. 4⁷) "The bread of continuity" (*tāmid*). This Hebrew word, which implied *going on continually*, is replaced in the Syriac by *amīnā*,—which is akin to *āmān*,—translated "sure," in Isaiah 33¹⁶,—and to *āmānāh*, "settled," or "sure," in Nehemiah 11²³.

There can be little doubt that the reference made in the Lord's Prayer, to our promised food, was originally in some such words as we find in Num. 4⁷, and is rightly represented in the Syriac version, which reads, "And give us the continual bread of the day." For Jesus, and for the twelve disciples who had "left all" to follow him, it was a prayer of very real necessity. We are told (II Cor. 8⁹) that, for our sakes, he "became destitute" (*eptōcheuse*). Often he had not "where to lay his head." On one occasion (Mt. 12), the disciples "began to pluck ears of corn," to satisfy their hunger. The little band was dependent upon hospitality,

and the help of certain women "who were serving them out of their own possessions" (Lk. 8³).

Very different was their case to that of the wealthy congregation of to-day with food in their houses for several days to come, and no immediate prospect of the privations of poverty.

There is, however, another way in which the prayer may be considered. Taking the Greek text, the words "*ton arton hēmōn ton epiousion*" have been translated "our bread for the coming day,"—*hē epiousa* being Greek for *the day now coming on*, or the next day. But *epiousion* is a coined word found only in this prayer, and was not used, as Origen testified, either in common or in literary Greek. Evidently it must have been invented to convey some special meaning. Now *ousia* meant existence,—being,—real nature,—and *periousios* is used in the Septuagint (and in Titus 2¹⁴), to characterize the Israelites, who were a peculiar or especial treasure (Deut. 14²). The food of the "spiritual Israel" would then be of a similarly "peculiar" quality,—*periousion*,—but *epiousion* was adopted to express the idea of *descending upon our being*,—to imply the constant outpouring of spiritual life upon the soul.

Jesus had taught his disciples to "labour for the food that perishes not" (Jn. 6²⁷),—and he had spoken of himself as the "Living Bread which out of Heaven came down." Probably many of the early Christians understood this part of the prayer in a metaphorical

sense. Both meanings are legitimate, for the manna was given to the Children of Israel to teach them “that man doth not live by bread alone” (Deut. 8³); moreover the “Presence-bread” was hallowed, and could only be eaten by the pure (1 Sam. 21⁴). Our “continual bread,” therefore, signifies all we require for the body and for the soul.

VIII

TREASURES UPON THE EARTH

IN the teaching of Jesus the spiritual life is our chief concern, transcending all else in importance. Any object or ambition, therefore, which finds its limits in the material and transitory, falls short of the ideal. In a parable (Lk. 12¹⁶), our Lord drew a picture of a rich man who had accumulated great possessions and was saying to himself, "Soul! thou hast many good things laid up for many years, take thine ease, eat, drink, and be merry!" But God said, "Thoughtless one! in this very night, they are requiring of thee thy soul. The things, then, which thou hast made ready,—for whom will they be?" And like that rich man is any one of us who "is laying up treasure for himself, and is not rich towards God."

The teaching, then, in Mt. 6¹⁹, "Treasure not up for yourselves treasures upon the earth," is essentially a condemnation of the pursuit of wealth as an object of life in itself. We require only that of which we can make a wise use. Whatever is needed, in order that we may do the best work of which we are capable in

this world, for God,—that we shall have, subject to his dispositions for all mankind,—if indeed we have devoted our lives, in whatever be the true path of our activities, to the service of God: “*For your Father knows that for you also these things are required.*”

But the needs which we think we have are not always our real needs. To take the case of the young man who had “great possessions” (Mt. 19¹⁶), Jesus saw that with all his good tendencies, he was still relying upon his riches, and, as told in the “Gospel of the Hebrews,” he was unmindful of the poor,—for there it is added,—“Then said the Lord to him. How canst thou say, I have kept the Law and the Prophets, when it is written in the Law, Thou shalt love thy neighbour as thyself? And look, many of thy brethren, sons of Abraham, are lying in dirt, and dying of hunger, while thy house is full of many possessions, and never a gift comes from it to them.” And so Jesus said, “If thou wilt be perfect, go, sell what thou hast and give to the destitute.”

On the whole it may be said that Jesus taught what we may term a “doctrine of detachment” concerning the things of this world. A Saying attributed to him runs, “This world is merely a bridge; ye are to pass over it, but not to build your dwellings upon it.” “*Thou shalt not covet*” was a commandment given to “the people of old,” with regard to which he made no adverse criticism, but reinforced it upon various occasions, and this attitude we find fully reflected in the lives of the

early Christians, many of whom sold their goods and hereditaments (Acts 4³⁴) and "had all things in common,"—a social experiment which proved a doubtful success, for collections had soon to be made for "the poor saints in Jerusalem." But a very liberal spirit, in such matters, continued to pervade the churches, and in the *Didachē* we read, "If ye are fellow-sharers in that which is imperishable, how much more in the things that are perishable"; and counselling unconditional giving, the *Didachē* adds, "But woe to him who receives, for if he receives what he is not in need of, he will be examined as to his deeds, and shall not come out till he has paid the last mite."

On one occasion we find our Lord saying, "Whoever he be from among you who doth not forsake all his property,—he cannot be my disciple" (Lk. 14³³). Any who would follow him during those three years of ministry had at once to make a clean cut with the past. No man putting his hand to the plough, and looking back, was fit for the Kingdom of God. There is an aspect of the subject apart from which no philosophy of the property question can be complete.

In this life we are liable, both for good and for evil, to the personal and psychical influence of any with whom we have permanent relationships, whether through business, religious, or family interests,—though the latter are naturally the most important. Now besides the need of living a life of entire dependence

upon God, it was no doubt necessary in the case of those who became our Lord's immediate disciples, and who were themselves to be a means of performing "works of power," that they should give up all earthly associations which would hinder their psychical purification and spiritual growth.

For most of us there are duties and responsibilities towards others, which may rightly compel us to remain in positions from which we might otherwise wish ourselves free. Let us bear in mind that it is not so much wealth, as our attitude towards wealth, which is the important thing. "Honour Yahweh with thy substance" (Prov. 3⁹). "The earth is the Lord's, and the fulness thereof" (Ps. 24¹). Riches may be used, but not served. On his visit to Zacchæus, Jesus spoke a parable (Lk. 19), showing that we should put whatever faculties or advantages we have to the best use. All that we possess is the Lord's; we are simply in the position of stewards. The mere giving up of worldly possessions is only good if by so doing we can attain to a greater usefulness. "Though I portion out all my property," said the apostle Paul (I Cor. 13³), "and have not love, it profits me nothing."

For us, then, even as in days of old, let them "who buy" be "as though they possessed not" (I Cor. 7³⁰). As God has ordained the circumstances of our birth, even so will he ordain the circumstances of our departure. "Not money-loving," therefore, "be your disposition,

but content with present things, for himself hath said : ' I will never fail thee, neither will I in any wise forsake thee ' " (Heb. 13⁵).

Of our Lord's teaching upon the subject of wealth, we have a striking example in the parable of the Unrighteous Steward.

This steward (Lk. 16) was what we should call a smart business man. His master, too, was " a son of this age," and he " commended " his employé for his sharp practice, even as, in our own day, we may hear some shrewd man of the world praising a successful transaction, though against his personal interest. The steward was no servant of God, for he defrauded his master and drew others into wrong-doing. But he served Mammon, and served consistently, and Mammon applauded, for " The sons of this age have more forethought, with regard to their own generation, than the sons of Light."

Turning, however, to " the disciples," Jesus continued, " And to you I say, make for yourselves friends with the Mammon of Injustice, that when it shall fail, they may welcome you into the age-abiding tents ! "

Who are these " friends " ? Not those of this life,—whom we are to help with a love that seeks not its own. For, " When thou makest a feast, call the beggars, the afflicted, the lame, the blind because they have not wherewithal to recompense thee, for it shall be recompensed to thee in the resurrection of the

righteous" (Lk. 14¹⁴). Unless, therefore, we take the verse [Lk. 16⁹] as a piece of irony, we must conclude that Jesus taught that by the wise and unselfish use of such worldly goods as fall to our lot, we shall attract to ourselves "friends" in the spiritual world, who will, when our time comes, welcome us into the "age-abiding tents."

However we interpret the parable, its essential teaching remains the same,—that "ye cannot serve God and Mammon."

IX

“ JUDGE NOT ”

WHEN Jesus sent forth his disciples “ as lambs in the midst of wolves,” they were counselled to be “ discerning as serpents, and pure (*akeraios*—of unmixed character) as doves ” (Mt. 10¹⁶). The greater a man’s spiritual development, the more readily will he be able to perceive, intuitionally, the characters of those with whom he comes into contact. But while we are ourselves learners, and until we have become sufficiently purified in soul, we shall often do well to suspend judgment. More especially should we be careful not to criticise unkindly or unjustly, in our speech.

Thus, in a general sense, may we interpret the words “ *mē krinete* ” ; “ judge not.” Hillel, who died during the boyhood of Jesus, had said, “ Judge not thy fellow until thou comest into his place.” For perfect judgment there must be perfect wisdom and perfect insight, and who shall lay claim to these ? Too often we are like the Pharisee at whose table Jesus reclined, when a certain woman washed his feet with her tears, and wiped them with her hair. “ This man,” thought he, “ if he

were a prophet, would have perceived who, and of what sort, is the woman who is touching him,—that she is a sinner ” (Lk. 7³⁹). Speedily was he judged himself!—and with perfect discernment, for his Judge was a Master in Israel.

But *krino* is also used to imply passing sentence in courts of justice, and in a parallel passage,—Lk. 6³⁷, “ *mē katadikazete* ” conveys the sense of *obtaining judgment against* still more specifically. Now in questions concerning the Sayings of Jesus, we have always to ask,—how would his hearers understand him? If in our own day we enter a church or chapel, we hear something which is called “ Gospel,” and if we go into a law court our attention is directed to a mass of enactments which are called “ Law.” But let us recollect that although there were synagogues and courts of justice in the time of Jesus, there could not have been present in the mind of a Jew so violent a disassociation as exists in our own minds, for to him law and religion had one common source. Nor let us forget that all through his ministry, Jesus is complained of by the upholders of “ law and order,” as a lawbreaker. From a Jewish point of view, he frequently violated the Sabbath, breaking thus not only a law of God, but a law which God had Himself kept. To insist, therefore, as is so often done, that in saying “ judge not,”—“ do not pass sentence,” there can be no reference whatever to the judicial administration of law, is surely unsound

criticism. It may be an easy way out of the difficulty, but it leaves the earnest disciple in an unsatisfied state of mind. Moreover, does not the greater include the less, and the general case the particular?

In the audience to which Jesus spoke there were often persons in authority, and we can see at once that it would have been impossible for his followers to act as judges in contemporary courts of law. In the spiritual Kingdom the twelve disciples would indeed "judge the twelve tribes of Israel," but in this world they must expect to be themselves led before kings and governors for his Name's sake. He himself declined to act as a judge (Lk. 12¹⁴), and in the case of the woman taken in adultery, he taught that man, while sinful himself, cannot judge his fellow-men. Such an attitude was necessitated by the new teachings. The old principle, "Life for life, eye for eye, tooth for tooth" (Deut. 19²¹),—though subject to some modifications,—was still at work in Jewish law courts. The old law taught the great fact of retribution, in a certain way, but did not go deep enough. It meted indeed with a measure, but the disciple of the higher teaching was to mete with a larger measure.

"For Yahweh will judge his people" (Deut. 32³⁶). "According to their deeds,—accordingly will he repay" (Is. 59¹⁸). "Do not say, I will recompense evil. Wait thou for Yahweh, and he shall deliver thee" (Prov. 20²²). Cosmic laws deal with the individual without

regard to false philosophies and erroneous beliefs in the glamour of which men may have passed their earth-lives. As a man sows, so shall he also reap, “ For the wrong-doer will carry over [the results of] the wrong that he has done ; and there is no regard of the person ” (Col. 3²⁵).

Yet the highest law was the Law of Love. Let us fully realize that *to love God was part of the Jewish law* (Deut. 6⁵). Jesus, however, who lived a life of perfect love, was, all through his ministry, coming into conflict with the Authorities. The “ lawyers,” i.e., the Scribes, had taken away the key of knowledge, and for the laws of God were substituted “ the commandments of men.”

To understand the subject as it would appeal to the early Christians, we must recollect that in ancient times there was a more vivid realization of the existence of a spiritual world than is to be found, in cultured society, to-day. We discuss many things upon which the prophets of old were silent, because the principles or facts involved, in those days, were taken for granted.

Kings and governors, e.g., were regarded as acting specially under the influence of Powers and Authorities in the unseen world. Paul, while recognizing the “ One God,”—“ out of whom are all things ” (I Cor. 8⁶),—admits the existence of those who are “ *called* gods,” adding that there are “ gods many and lords many.” He says, moreover, in Romans 13, “ Let every soul be in subjection to Guardian Powers ; for there

is no power, but from God, and the Powers that exist are set in order by God. So that he who puts himself in opposition to the Power, is opposing himself to the ordinance of God, and they who oppose, shall receive to themselves a sentence of judgment."

There can be little doubt that Paul had a very exalted opinion of the position of earthly rulers. He himself appealed to "Cæsar" (who eventually ordered his decapitation), and seems to counsel unqualified submission to taxation. The Greek word *huperecho*, here represented by "Guardian [Power]," and which suggests the idea of spiritual authority, was also used by Peter, when he said, "Submit yourselves, on account of the Lord, to everything humanly founded, whether to a king, as to a Guardian Power, or to governors, as to them that are sent by Him, for vengeance upon evildoers and for the praise of those who do good" (I Pet. 2¹⁴). Yet if Peter had regarded "the king" as "supreme," upon all occasions, it is improbable that he would have got into prison.

It is only thus that we can understand the logic of our Lord's argument with "the Jews" in John 10³², when he said, "Many noble works have I shown you from my Father; for which of those same works are ye stoning me? The Jews replied to him, 'On account of a noble work we stone thee not, but on account of blasphemy; and because that thou, being a human being, makest thyself God.' Jesus replied to them,

Is it not written in your Law : ‘ I said ; ye are gods.’ If those ones he called ‘ gods,’—with respect to whom (*pros*) the word of God came into being (*egeneto*),—and the scripture cannot be loosed ;—of Him whom the Father hath hallowed, and sent forth into the world, say ye, ‘ Thou blasphemest ’ because he said ‘ I am a son of God ? ’ ”

Jesus was here quoting from the 82nd Psalm. In the Old Testament, the plural word *elohim* is applied not merely to God, but is used to describe the spirit-powers, or “ gods ” of surrounding nations (Jer. 46²⁵). Even the Medium of Endor saw what she called “ *elohim* ” rising out of the earth. In Isaiah 41²³, it is applied to prophets, in Exodus 21⁶, and 22⁸, to judges, and in Psalm 8⁵, to angels. In general we may take the word as signifying originally “ Spiritual Beings ” ; but it came to be applied to God, because a continuous effort was made to get the Israelites *away* from the polytheism of surrounding nations, and into the belief in One overruling Power. “ Hear, O Israel, *Yahweh* (is) our *Elohim*—*one* *Yahweh* ! ” (Deut. 6⁴). Hezekiah, in his fervent prayer (Is. 37¹⁶), addresses God as “ *THE Elohim* ” ; and Elijah similarly said to the people, “ If *Yahweh* be God (*hā-elohim*), follow him ! ” (I Kings 18²¹). And so, in the Hebrew, the words of this Psalm stand thus :—

“ *ELOHIM* hath taken His place in the assembly of *EL*. In the midst of the Judges (*elohim*) will he give judgment.” And then,—injustice in government

being pointed out,—it is added: “Elohim are ye; Yea, sons of the Highest are ye all; but indeed like the earthborn shall ye die, and like one of the princes shall ye fall.” The Judges are called “*elohim*” because men are (inwardly) spirits themselves.

Our Lord’s argument was therefore: If *ye*, as rulers, were regarded as one with the Angelic Powers,—why are ye offended if I, whom the Father hath hallowed and sent forth, speak of myself as being “one” with the Father?

In the crucifixion, the perversion of Divine justice had reached its extreme. Henceforth the people of God were not to look to earthly kings and priests for justice, but to Him who was superior to angels, and whose word would judge the world in the last day, since all authority in the Heavens and upon the Earth, had now been given to the Son of Man.

Could a Christian, therefore, take the position of Judge? Certainly he could not do so under the Roman Empire, but can he do so now? Is the modern disciple of Jesus to ignore law courts altogether?

Not necessarily. But his attitude towards them must remain, in principle, as before. The development of Civil Law has formed a great educational factor in the history of mankind, and in so far as the laws are just and right, they are to be respected. If, however, in their application, existing laws come into conflict with a higher and inner law, the Christian must “Obey

God rather than men ” (Acts 5²⁹), and take the consequences.

If men enter into an agreement respecting some transaction of daily life, it is good that they should abide by it, and even in a far more ideal state of society than that which exists to-day, public investigations would surely be requisite for the good of all concerned. If a Christian sees something wrong going on, it is his duty to speak out. In these days a lawsuit might be almost the only course open to a man as a means of establishing, or merely proclaiming, the Truth. Our laws exercise a great and silent influence in the cause of righteousness. They keep many things straight which would otherwise go crooked. There are many people who hold back from the performance of some duty which religion dictates, yet who finally yield because they know that the law of the land will compel them, and their fear of man is greater than their reverence for God. It was at the close of a long life spent in the service of the State, that the late Judge Bompas wrote me, “ I believe we were sent into the world mainly to learn obedience and love ;—the greatest teachers of the first are the law courts,—the great school for the second is the home.”

That Christianity has been a potent influence in the amelioration of our laws may be at once admitted. Not far back in our history, a judge might have to punish a man for disobedience to an iniquitous “ Five Mile Act,”—or sentence him to be hanged because he

had stolen a sheep. But even now, in many so-called Christian countries, he may have to send a man to prison because he chooses to obey the teaching of Jesus, and will not fight in the wars. Again, though we grant that Society should restrain and deter, even as a father would restrain and correct an erring child,—is the idea of equivalent punishment yet eliminated from the popular mind?

If people are *made* to do as they should, some good is done, though greater work has yet to be accomplished. Grant that force has some place in human life: yet if we kill, in our effort to enforce our notions of justice, we have considered not the man's good, but only the protection of society.

The old law, "Eye for eye, tooth for tooth," was an attempt to make the punishment "fit the crime." This principle was forbidden by Jesus, but can we make the punishment fit the criminal? That is also difficult, for we are so ignorant of man's inner nature, and of all the secret springs of thought and action. Evidence has often but a "face value." What is justice in human eyes may be far removed from the perfect justice of God, and to pronounce a man "guilty" who has acted rightly in God's sight,—and how often has this been done,—is a very serious thing.

It is true that the Judge judges according to the Law. He has also to sift and sum up the evidence, and on a verdict being given he applies the law to the

circumstances of the case. But he still has to exercise judgment in this application, and those who made that law are collectively responsible for its injustice,—if there be injustice in it.

There are instances in which great good is done in our courts of law. There are instances also concerning which it may be said that “ Vain is the deliverance of man.” Surely the words “ Judge not ” are a great criticism upon human enactments,—and upon “ man’s inhumanity to man,” all down the ages. On another occasion Jesus said, “ Judge not according to appearance, but judge righteous judgment ” (Jn. 7²⁴). Here he is *telling* the Jews to judge! He also told his disciples, when they should be brought up before kings and governors, to set in their hearts “ that ye shall not be teaching yourselves to make excuse,” as the Syriac (Lk. 21¹⁴) delightfully phrases it,—“ For not ye are speaking, but a holy spirit ” (Mk. 13¹¹). Our Lord here contemplates the case of a disciple, worthy to be inspired by a guardian angel, yet standing as one guilty before a judge.

Our law courts teach people that their sins will find them out, and that they cannot do wrong with impunity. Frauds are exposed, and violent men restrained. In a day when the voice of the Preacher often falls upon ears that are dull, the long arm of the law is still effective in proving that the way of the transgressor is hard. But everything human is imperfect, and unless a judge be

himself truly in The Holy Spirit, and the laws which he administers are just, in the very justice of God, the words "judge not" are still a reflection, an admonition, and a condemnation of much that has been sanctioned by Governments in the name of "law."

In the early Church, Paul taught that disputes were to be settled before the most spiritual persons, but not before "unbelievers" (I Cor. 6). Truly spiritual minds deal with finer issues than the world can appreciate. Even if the "adversary" be not a co-religionist in any real sense, we have still to act in the spirit of the Sermon on the Mount, and the man to whom the teachings of Jesus are principles of supreme authority, will in many instances, refrain from going to law, where another would formulate his appeal without hesitation.

Why, moreover, is the disciple not to "judge"? Because "with what judgment ye judge, ye shall be judged; and with the measure that ye mete, it shall be meted to you." The fact that Jesus said "that ye be not judged" shows that he referred to unjust judgment, and we know that we *shall*, all of us, be judged in the "last day,"—i.e., in the spiritual world.

If we elect to be judged by human law, the judgment given, together with all attendant troubles and shortcomings, is,—what we shall get! The result will have a certain effect upon the remainder of our lives, and the lives of others concerned. But in the life beyond we shall be judged by the whole of what we have done here.

“ For we all must needs be made manifest before the judgment seat of the Anointed,—that each one may bear away the things [resulting] by means of the body, corresponding to things practised,—whether good or bad ” (II Cor. 5¹⁰). If, then, our conduct has been based upon a higher standard of justice than that which is recognized in the world,—if indeed we have been willing to suffer and to wait, and our appeal is to the Judge of all the Earth,—then our case will receive that perfect recompense of justice which only the All-wise can bestow.

But we cannot insist that a man shall enter upon a higher path than he himself has faith to take,—to the lasting good of his own soul. He must go his own way and learn by experience. Amid the many and varying factors of individuality and circumstance, it is useless to lay down hard and fast rules of action. As in all ages of the world, the earnest soul must seek for the guidance of The Holy Spirit, and then act, regarding only the Will of God.

X

THE WAY OF LIFE AND THE WAY OF DEATH

IN this world, or in any world, there can be only one true religion, and the basis of that religion is the human soul in its relation to God.

And what is the Soul? The word is Gothic in origin,—*saivala*, which again is derived from *saivs*, the sea. It is a thought we often meet with in the philosophies of ancient times, that the soul came forth from the vast ocean of life.

“Let the waters swarm with swarms of living soul.” So is it written in the Book of Genesis, the term “living soul,” *nephesh hāyyāh*, for which our common versions substitute “living creature,” being applied not only to man, but to all forms of sentient life.

But as commonly understood, the “soul” is really something higher than what is meant in the Bible by “*nephesh*,” translated “soul” in most passages where it occurs in our English versions, and which in the Greek of the Septuagint, and the New Testament, is replaced by “*psuchē*.” In Jewish tradition, “*nephesh*” is the

“animal soul,”—the seat of the desires and emotions, and in this sense we can understand such expressions as “thy soul desireth to eat flesh” (Deut. 12²⁰). It gives vitality to the physical body, and was especially associated with the blood (Lev. 17¹⁴). In I Kings 17²², we read of the child whom Elijah restored, that “The soul (*nephesh*) of the child came into him again.” Sometimes our translators represent *nephesh* by “life,” but that is too abstract a term for a definite part of our nature. It represents what we might term the *psychical personality*, which separates finally from the physical body in death. Thus when Rachel died (Gen. 35¹⁸), we read that “her *nephesh* was going forth.” In many passages the word is used as if including the physical body, but this arises from the fact that living persons were spoken of as “souls,” as we often do at the present day. The soul, or *nephesh*, is not the physical body, yet it retains its form and impress in every part, and is often perceived by sensitive persons.

But there is a part of man which is higher than the *nephesh* or animal soul. There is the spiritual soul or *neshāmāh*, of which we first read in Gen. 2⁷: “Yahweh-Elohim formed Man (*eth hā-ādām*, i.e., mankind),—dust from the ground (*hā-adāmāh*),—and breathed in his nostrils breath (*neshāmāh*) of lives; and man became a living soul.” *Literally*;—man, “was,—into a soul-of life” (*le-nephesh hāyyāh*). That is to say:—God, by his Creative Powers, fashioned (psychical) man

in the finer or ethereal substances of the earth,¹ (*ādām* in *adāmāh*), infusing into him the spirit of life, and forming him,—form within form,—into a living organism, or soul.

While both "*nephesh*" and "*neshāmāh*" have the etymological meaning of "breath," "*neshāmāh*" is clearly something higher than "*nephesh*," being "the breath of lives." The same word "*neshāmāh*" is used also for the Spirit of God (Gen. 6³—Job 32⁸). Although in our common versions, animals might seem to possess "*neshāmāh*" as well as human beings, such is not the case. In Psalm 150⁶, e.g.,—the idea is not "Let all that breathe (*kōl hā neshāmāh*), praise Yah," but all that have *neshāmāh*,—praise Him! The "*neshāmāh*," according to Jewish tradition, is that portion of man's being which is first drawn up at the approach of death, after which the "*nephesh*," the soul or personality, passes over, leaving the physical body which had been its "tent-dwelling" during the earth-life.

Thus after death, man, as regards his personality, is still a "soul"; the physical body, of which he thinks so much, being but a part, and a very transitory part, of his entire being. As regards consciousness, he is in the intermediate state known as Sheol, or Hades; and there, unless the personality be raised into a higher state of being, it is possible for him to perish, for "soul," while,

¹ For "dust" in an occult sense, see Gen. 3¹⁴, Job 4¹⁹, Dan. 12², and other places.

at least, in the "*nephesh*" state, has no inherent immortality, as popularly taught in Christian churches. Immortality may be man's birthright, but it is contingent upon his obedience to the highest law of his existence;¹ otherwise it could not have been said,—“Lest he thrust forth his hand, and take also of the tree of life, and eat, and live for ever” (Gen. 3²²).

Thus, of evil men, in the intermediate state, it is said, in Ps. 49, that: “They are like beasts” . . . “Like sheep, into Sheol are they driven. Death shall shepherd them. And the upright shall have dominion over them in the morning. Even their form is for Sheol to consume away out of his habitation. But God (*elohim*) will redeem my soul out of the hand of Sheol: For He will take me.” And again, in Ezekiel 18⁴, “The soul (*nephesh*) that sinneth,—it shall die.”

“What shall it profit a man, if he gain the whole world, and forfeit his soul?” (i.e., his “*nephesh*” or “*psuchē*,” Mk. 8³⁶). Our Lord here affirmed the possibility of the loss of the soul. If the personality is to be redeemed “out of the hand of Sheol,” it must have been infused with the life of the spirit,²—the *neshāmāh* of the Old Testament,²—the *pneuma* of the New.

¹ It may be here pointed out that the results of “psychical research,”—do not prove *immortality*;—they only establish *continued existence*.

² *Ruāh*, another term for “spirit,” generally implied “spirit” in the moral sense. Job (27³) speaks of “The Almighty who hath embittered my soul (*nephesh*); though my spirit (*neshāmāh*) is still with me, and the breath (*ruāh*) of God is in my nostrils.”

Jude speaks of "a man of the soul, spirit not possessing," and in I Cor. 2¹⁴, Paul teaches that "a man of the soul [or "psychical man"] receiveth not the things of the Spirit of God." The man whose desires and activities are merged in his personal life, in this world, is the man of "soul,"—but the man who devotes himself to the things of God, is developing in the life of the spirit. The man of the soul is then to be transformed into the man of the spirit. If, as in popular phraseology, the soul is to be "saved," then the personality must be redeemed, raised and immortalized.

The man who is truly a Christian has begun to realize the existence of this higher principle within him. It is the Christ-life concerning which Paul agonized that it might be developed in those to whom he was writing. If it be so developed, then, in the after-death state, that process of awakening and transforming can take place which is called "the resurrection from among the dead." Of this the Apostle speaks in I Cor. 15⁴², saying: "Thus also, the resurrection of the dead: It is sown in corruption, it is raised in incorruption; It is sown in disesteem, it is raised in radiance; it is sown in a lack of strength, it is raised in power; it is sown a psychical body, it is raised a spiritual body. If there is a psychical body, there is also a spiritual body. And thus it is written: The first man, *ādām*, came into being,—a living soul: the last *ādām*,—a life-giving spirit."

Upon those who attain to this higher state, "the

Second Death has no power" (Rev. 20⁶). They become "messengers of God," or to use the common term, *angels*,—the word *aggelos* meaning simply a messenger. In Dan. 9²¹, Lk. 24⁴, and other passages, we find that "messengers" are described as appearing in the human form. In Heb. 12²³, the "spirits of righteous ones, fully developed," [*teteleiōmenōn*,—brought to a state of perfection] are spoken of as among those to whom Christians have "come near"; and "spirits," to the same writer (Heb. 1¹⁴), are synonymous with "angels." That the beatified spirits of those who have passed through the trials of this life, in trust, reverence and love, become themselves angels, is somewhat obscured by the way in which the Greek is translated in more than one place, in our common versions. Thus in Mk. 12²⁵, we should read: "For whosoever they rise from among the dead they neither marry nor are given in marriage, but are as angels in the Heavens." So also in Mt. 22³⁰, "but as angels of God in Heaven, they are," while in Lk. 20³⁶, a compound word is employed,—*isaggeloi*,—which would be better translated "equal-angels," or "the same as angels." Our Lord's argument was to prove "that the dead *are* raised," and that "being sons of the resurrection," they cannot die any more.

And now we shall be able to understand something of "the Way of Life and the Way of Death" (Jer. 21⁸), and of what Jesus meant when he spoke of the narrow

Gate "that leadeth to the Life" (*zōē*), and of the wide Gate "that leadeth to the Loss." The "Loss," or "Destruction" (*apoleia*), is the loss of the higher spiritual life, and the ultimate disintegration of the lower psychical nature, in the case of the utterly depraved and impenitent who die "the Second Death," while "the Life" is the life of the spiritualized soul, ever growing in love, joy, wisdom and power, and pursuing its higher evolution from age to age.

The word commonly translated "everlasting" in the New Testament is derived from the Greek *aiōn*, which means a long period or cycle in the process of cosmic evolution. Thus, when Jesus said in concluding the parable of the sheep and the goats (Mt. 25⁴⁶), "These shall go away into aeonian chastisement [or pruning] but the righteous into aeonian life," he neither taught the popular doctrine of "everlasting misery," nor yet the idea of immediate personal annihilation. Chastisement which is "*aionion*" in duration, will presumably be suffering, or a process of decay [pruning?] in the organism, which must endure until the cycle of existence upon its particular plane of being, is accomplished. In the end, "the Lamp of the lawless shall go out" (Prov. 24²⁰).

But for the righteous, what *we* call "death," Jesus calls "entering into Life" (Mt. 18⁸), and there is a Saying of his, repeated with slight variations, no less than six times in the Gospels: "He that loveth his soul, loseth it; but he that hateth his soul in this world, unto

aeonian life shall guard it " (Jn. 12²⁵). When the personal desires are subordinated to universal ends, the personality, raised above the material and transitory, is immortalized in the "*aiōnion zōē*";—the "life eternal," that persists throughout the Life-Cycles.

XI

“MANY POWERS”

SUCH is the literal rendering of the two Greek words *dunameis pollas*, found in Mt. 7²², and commonly translated “wonderful works.” This is one of the many instances in which an attempt to paraphrase only obscures the meaning of the original. It is *spiritual powers* which are implied, as the preceding verses clearly indicate. The same word, *dunamis*, occurs in I Cor. 12¹⁰, where Paul speaks of “energizings of powers,” as one form of the gifts of “The Spirit.”

“*Dunamis*,” power or influence, was that which proceeded from Jesus (Lk. 6¹⁹, 5¹⁷, 8⁴⁶); we also find this word in Mt. 11²¹, where it is said, “For if *the powers* had been manifested in Tyre and Sidon, which were wrought in you. . . .” These “powers” are the energies of the Spirit, exercised through the faculties of the soul;—faculties which, in the person of our Lord, must have existed in the highest degree of perfection.

“Where there is no vision the people cast off restraint” (Prov. 29¹⁸). If the world passes through a phase of thought in which the common convictions of the vast

masses of mankind, in past ages, are criticised as though they had no real basis in the nature of things, then religion tends to become more and more a thing apart from daily life, an unreality and an abstraction,—faith degenerates into mere intellectual assent to a historical tradition, and the way is widened which leads to lawlessness and pessimism.

For many minds such a period prevailed during the nineteenth century ; for not every soul possessed the spiritual fortitude of a Carlyle, or the hopeful nature of a Huxley. On the other hand, during that period, several movements grew up which, however they might differ in name, had this in common,—a recognition of the fact that the world of which we gain experience by means of the senses as they exist in the majority of people, is not by any means the whole area of possible cognition.

I refer to modern psychical movements. To some extent they have already influenced the orthodox churches, and have reminded many who profess Christian principles that Jesus not only taught his disciples to “ preach the Gospel,” but to “ heal the sick.” They also do great good in reviving faith in a future life, which, if it remain nothing but a doctrine based upon tradition,—upon some event in the remote past,—easily tends to become weak and inoperative as a moral influence in daily life. It is a lack of knowledge of the soul and of the possibilities of angelic ministration, which prevents

a clear understanding of such a passage as we find, e.g., in Job 33¹⁹, where a picture is drawn of a sick man "upon his bed," grievously afflicted, so that "his soul draws near to the pit, and his life to the inflictors of death." Yet, it is said, "If there be a messenger for him,—an intervener,¹—one among a thousand,—to show [the] man what will save him . . . his flesh shall be fresher than a child's, he has returned to the days of his youth." We have here a vivid description of how an angel spirit can be sent in answer to prayer, to repel evil, heal, and lead the sufferer into paths of health and right conduct.

Again, many excellent orthodox people appear to think that since the Ascension of our Lord, angels' work is superseded. Such, however, is not the conclusion we may derive from study of the New Testament, and the experiences of life, even to-day. It was an angel that "opened the prison doors" and led forth the apostles (Acts 5¹⁹), angels spoke to Philip and to Cornelius (Acts 8²⁶, 10⁷), and it was an angel who released Peter from his chains (Acts 12⁷). An angel stood by Paul (Acts 27²³), and in Heb. 13² we are admonished to show hospitality to strangers, since by so doing some have "entertained angels unawares"; if, furthermore, the Book of Revelation be held to apply to the rest of

¹ *Melitz*: one who comes between, hence "interpreter" in Gen. 42²³, and "ambassador" in 2 Chron. 32³¹. The Septuagint reads, "Though there should be a thousand death-bearing messengers, not one of them shall wound him."

this epoch, it is evident that angels have much to do with human affairs throughout the Ages.

It is true we are forbidden to worship them (Rev. 22⁹), but that is a different thing from recognition of their work. We are not to regard them as supreme leaders, for Jesus is above all angels, and he is our Leader,—yet are they helpers and “fellow-servants.”

On the other hand, there is a strong feeling among many who have followed psychical movements, that dangers are connected with them,—and dangers of the most serious kind. If this feeling be well founded,—apart from mere narrow-minded misapprehension of the subject,—then the study of religion and of anthropology in the broadest sense of the term, should make clear to us the reason.

Without discussing prehistoric times either from the scientific or religious point of view, it is evident that for some thousands of years past, the masses of mankind have been living on a moral level falling grievously below the spiritual elevation of the Sermon on the Mount. From this it follows that whatever be their ultimate destiny, the majority pass into the next state of existence, in need of further purification. Now death in the Bible is often described as a *sleep*, and in the natural order of things there is a state of rest into which the soul should enter after the dissolution of the physical body. Thus it was that when Samuel, who had but recently passed into the intermediate state,—(within a

year, according to the Talmud), appeared to the Medium of Endor, he said, "Wherefore hast thou disquieted me, by bringing me up?"

Happy were it for us could we die as innocent as we were born. Then, like babes, could we be received into the spiritual spheres. With the spread of Messiah's kingdom, Paul looked forward apparently to a time when the intermediate state would be done away with. Hades would lose its victory. We should not need to "sleep," but should ascend to the Lord "in the air." And indeed, to those who were already "in Christ," to be absent from the body was to be "present with the Lord."

But so long as sin remained, Hades retained its power to bind. There are reasons which can be given by psychically sensitive persons, why even many among those who have lived good lives should not communicate with this world, for some period,—not necessarily the same for every individual,—after passing over; and in the case of those who have *not* lived good lives,—the reasons are still more imperative! Now ancient religions were full of ancestor worship. Impurity in the psychical world reacted on the lives of men, and great as may have been "the wisdom of the Egyptians," it was necessary that there should be a new beginning, a new movement, if men were to be saved from sin, and the results of sin. We find therefore that the grand aim running through the Old Testament regulations, was to

safeguard the people from psychical impurity of any kind. Apart from teaching the all-important truth of the Unity of God,—the object was to cut them off from the influence of the unregenerate, and while thus safeguarded, it was designed that they should be instructed through prophets who should come under the influence of good spirits only, and thus convey to the people the declared Will of God.

It was natural, therefore, that the laws against seership of an illegitimate kind would be very severe, and we read in Lev. 19³¹, “Do not regard the earth-bound souls (*’ōboth*), and the wizards (*yid’e onim*), do not consult them, to become unclean in them.” That is to say, do not get into contact with their “psychical conditions.” The phrase used by our translators, “them that have familiar spirits,” is open to objection. It gives a wrong impression to those who have no experience of things psychical; moreover, it does not convey the very serious meaning of the Hebrew. The word *’ōb* (signifying a water-skin), meant a soul that came back from the depths of *Sheōl*. Such are described in Isaiah 8¹⁹ as “dead,”—i.e., *spiritually dead*, and in Levitical law, those who encouraged their access were to be put to death. They are the “*rephaim*” (Prov. 9¹⁸). It is necessary to understand this because the phrase “consulting [or seeking after] the dead” means trying to obtain communications from such visitants as these, and does not refer to messages given from Above, by good spirits, or even, in

certain cases, and under certain conditions, by those who are progressing in their spiritual development, though not yet fully enfranchised from the intermediate state. The word "*sheōl*" meant "place of inquiry." According to I Chron. 10¹³, Saul died on account of his unfaithfulness to God, and because he had attempted "*le sheōl bā 'ōb le derosh*" :—literally,—“to inquire, by an 'ōb, to investigate.” Afflicted himself with an evil spirit (I Sam. 18¹⁰), Saul had been unable to obtain answers from the Lord, either “by prophets or by dreams,” and in despair he had consulted a medium¹ whose “control,”—to use the modern expression,—was earthbound. His crime lay in seeking counsel through an impure channel.

Writing to those who (from the Christian standpoint) had formerly made sacrifices of animals to evil spirits, the apostle Paul urged them (Rom. 12¹) to present their own bodies “a living, holy sacrifice, well-pleasing to God,—which is *your* rational Divine Service.” There is no faculty of any kind that a man may have, but which may be used for good or for evil. At all times in the world's history there have been psychically sensitive persons, and the question we have to ask in all cases, without regard to nation or creed, is,—are these faculties used for the glory of God, and the welfare of man, or are they being employed to intensify “the veil

¹ I use the term in the widest sense. There were “seers” both good and evil, then as now. See Jer. 23¹⁶, Ezek. 13.

that covereth all the peoples, and the web that is woven over all the nations” (Isaiah 25⁷) ?

There is a Saying of Jesus that “To whomsoever much is given, of him shall much be required.” Those who know from experience that death does not put an end to personal existence, are more than others responsible for the enlightenment of their fellow-men, and if such exercise their clairvoyance, or whatever faculty they possess, to satisfy idle curiosity, or to gain wealth, influence or approbation, then are they among those to whom our Lord replies, “Depart from me, ye workers of the Unlawful.”

Not that it is wrong to desire to know more of truth concerning the soul, and the laws which govern its development. “For the soul to be without knowledge is not good” (Prov. 19²) ; and, “Would that all the Lord’s people were prophets” (Num. 11²⁹). But there is a right way of approaching these things, and there is also a wrong way.

The right way is to begin with essential Christianity, —to “seek first the Kingdom of God, and His righteousness,” and then, just as with regard to the things needful for the body, so also of things needful for soul and spirit, it may be said that “all these things shall be added unto you.”

True development is gradual, and must come by inward growth. Like a rose the inner faculties of the soul should grow and expand ; but they must not be forced ;

the rosebud is not to be torn open prematurely. At each stage of life, what is relatively best will be given, and that "best" will depend upon our moral progress as well as our physical condition. But if we "walk in the Light," we shall come to know for ourselves that God is a Hearer, and an Answerer of prayer; and for us also may be the personal knowledge that He will give His messengers charge concerning us, to keep us in all our ways (Ps. 91¹¹). As Jesus himself said (Mt. 18¹⁰) of the "little ones,"—those who are *spiritually* childlike;—"Their messengers in the Heavens behold continually the face of my Father." And of these too we shall know more when we have "purified" our "souls in obeying the truth through the spirit" (I Pet. 1²²).

On the other hand, the wrong way is to forget God, and to follow the advice of those who lie in wait to ensnare the soul. It is a good thing to realize that what we call "death" does not terminate personal existence, but let us not forget that mere knowledge that the soul can survive this change does not necessarily make a man good, and rescue his own soul from the power of evil. Any system of occultism which begins by instructing the pupil to strengthen his will, when the will is not yet surrendered to God, can only lead to swift disaster. And equally dangerous is any cult which sanctions séances at which the inhabitants of the Borderland are encouraged to make themselves manifest,—at which, too often, the "*rephaim*" of thieves and footpads, the

drunken and unclean, pass themselves off as angels of light. It is these denizens of Hades who are the worst burglars, who “dig through and steal” if they can, into the very citadel of the soul,—who bind “the strong man,” and then steal his goods, and in comparison to whom, the vulgar purloiners of communion plate are but harmless amateurs. With such as these Jesus never parleyed,—he cast them out,—and they were compelled to depart from their victims. There is much that is *called* “development,” in these days, which is not so much the making of a skylight in our earthly house, so that Heaven’s Light may flood the interior, as a leaving open of doors and windows by night, so that any thief may walk in. But the human soul is sacred, and must not be made the subject of haphazard experiments in psychical research, as if it were a clock or watch that could be replaced if injured or out of gear. If such “development” be effected we shall find ourselves led into strange paths, and the products of such mediumship¹ will be fruits out of season.

“Lo! all ye players with fire,” said the prophet Isaiah (50¹¹), “that gird yourselves with sparks: walk ye in the light of your own fire, and in the sparks that ye have kindled. This shall ye have of mine hand;—in trouble shall ye lie down.”

But “who shall ascend into the mountain of Yahweh?”

¹ These remarks are *not* to be taken as applying indiscriminately to modern “sensitives.”

and who shall stand in His holy place? . . . The clean of hands, and pure of heart" (Ps. 24³). True Christianity has still therefore a message for those who would "seek the living among the dead," and still calls to a life of simple trust in God, as the highest wisdom. However much we may learn of the inner mysteries of life, and of the hidden laws of our being, an infinity of knowledge will remain which is not yet ours, and faith be needed as much as ever by the greatest apostle, as well as by the humblest disciple.

It was of psychical influence upon the lower planes that Paul spoke when he said, "Let no man deprive you of your reward; of his own will, in subserviency of mind and devotion to messengers, dwelling upon the things which he has seen, vainly puffed up in his carnal mind, and not holding fast the head" (Col. 2¹⁸). At the same time, if Christianity has a solemn message for those who give themselves up to phenomena-hunting and fortune-telling, and who approach occult subjects in a wrong way, it has an equally stern message for the orthodox churches. Though creed be added to creed, and though professing Christians die "fortified by all the rites of the Church,"—though they claim to have eaten and drunken in the Name of their Lord, and to have told forth the everlasting truth, yet if they neglect to carry out His teachings, for them also are the words, "*Depart from me . . . never have I acknowledged you!*"

XII

“THE LAMP OF THE BODY”

THE words of our Lord concerning the “Eye,” and the “Light” or “Lamp” of the body, have been reserved for consideration last of all, being the deepest and most mystical utterance in the Sermon on the Mount.

The word “soul,” as we have seen, is frequently applied, in our English translations of the Bible, to the “animal soul” or personality of man. In the present chapter, it will be understood in the sense of the “spiritual soul,”—that is to say, the human soul in its progressive state, vivified by the life, and illuminated by the light of the spirit.

The soul, in this state, is symbolized in the Bible by the *Eye*. With the eye we behold the light of the sun, and as the sunlight streams into the physical eye, bringing with it physical energy and accession of power, so also the Heavenly Light illumines and invigorates the soul, open to receive it.

“A good Eye shall be blessed” (Prov. 22⁹). “In a good Eye, glorify the Lord” (Ecclus. 32⁸). We often read of “opening the eyes,” and though the phrase

may be generally taken in the sense of coming to understand a thing clearly, it is also used in a special way, to describe that process of development whereby inner spiritual vision becomes possible. Thus, in 2 Kings 6¹⁷, we read that "Yahweh opened the eyes of the young man," and he saw a vision of a mountain "full of horses and chariots of fire."

It was because the prophets of old were men of great soul-development, that they were called the Eyes of the people. They were "Seers" and "Watchmen." In Num. 24³, Balaam is described as "the man of opened Eye." In Isaiah 29¹⁰ it is said that "Yahweh . . . hath firmly closed *your Eyes*,—the prophets; and your Heads,—the Seers, hath he covered, and so all vision hath become unto you as the words of a writing that is sealed."

Again, in the First Book of Samuel, we read that "The word of Yahweh was precious in those days [i.e., infrequent and therefore highly prized], there was no open vision." Eli had proved an unfaithful priest, suffering evil to enter his home unchecked. "But it came to pass, at that time,—when Eli was laid down in his place [i.e., for dreams or inner vision], his Eye having begun to be dim, he could not see, though the Lamp of Elohim was not yet to be quenched, and Samuel was laid down in the temple of Yahweh, where the ark of Elohim was,—that Yahweh called unto Samuel, and said, Behold me!"

“The Lamp of Yahweh is the spirit (*neshāmāh*) of a man (*ādām*), searching out [i.e., with its light] all the inward parts of the body” (Prov. 20²⁷). So too are the angels the “eyes of His glory.” They are described in the Bible as being like a “flame of fire” (Ps. 104⁴), or as having “the appearance of lightning” (Dan. 10⁶). “His appearance was like lightning, and his raiment white,—as if snow” (Mt. 28³). The angel that appeared to Cornelius was “a man in bright clothing” (Acts 10³⁰), and when an angel came to deliver Peter from prison, “light shone in the cell” (Acts 12⁷). They also are “Lamps,” and well might Job wish for “the months of old” . . . “when God (*eloha*) used to protect me : when his Lamp shone over my head : By whose Light I could go through darkness :—as I was in my autumn days,¹ when the intimacy of God was above my tent” (Job 29). Those who have the gift of spiritual vision have in all ages testified that the greater the purity of the soul, the greater is its glory. The Heavenly Spheres are filled with Light, and as the soul ascends, so does it partake of the Divine Radiance.

The spiritual soul, then, is luminous. It irradiates the body, and is therefore the Lamp thereof. In the “Odes of Solomon,”—a work composed in Syriac by a Jewish Christian of the first century,—we read (Ode 25), “Thou didst set me a lamp at my right hand, and at my left, and in me there shall be nothing without Light,

¹ In days, i.e., of well-being, and spiritual fruitfulness.

and I was clothed with the covering of thy Spirit, and I have risen above the garments of skin, for thy right hand lifted me up, and removed sickness from me, and I became mighty in the truth, and holy by thy righteousness." The same writer adds (Ode 40), "My spirit exults in His love, and in Him my soul shines."

For Jesus came "To open eyes that are blind, to bring out the bound ones from confinement, and them that sit in darkness from the house of bondage" (Is. 42⁷). When the blind man washed the clay from his eyes (Jn. 9¹¹), he received his natural sight. When sin is put away,—and the inner nature is enabled to develop normally,—it becomes possible for us to receive spiritual sight.

And Jesus said, "If thine Eye be clear (*haplous*), thy whole body will be luminous" (Mt. 6²²). "*Hap-lous*" may be translated simple, single, not folded,—*not involved*, shall we say, for whatever Aramaic word was originally used, we may reasonably surmise that the idea it was meant to convey was that of the developed soul-nature, not entangled with evil, but "simple," "clear," and "open" to the spiritual realm:—*trans-lucent*,—allowing a clear passage for the Light within.

And this "Light" is given to us that we ourselves may shed it abroad. Christians are to be "seen as light-givers in the world" (Phil. 2¹⁵). In another Saying, Jesus taught that just as a lamp was lit, not to be hidden under a measure, but to be set upon a lampstand, to

give light “for all who are in the house,”—“even so, let *your* light shine before men, that they may see your noble works, and glorify your Father who is in the Heavens” (Mt. 5¹⁶).

Of Jesus himself we read that when he was “transformed” before his disciples, upon a mountain, “his face shone as the sun, and his raiment became white as the light” (Mt. 17²). This was seen by the disciples, in a “vision” (*horama*), “when they were fully raised up” (*diagrēgorēsantes*), i.e.—when their interior powers of spiritual perception were enhanced, although with regard to the body, the disciples were “heavy with sleep” (Lk. 9³²).

But the reader may say: What has this to do with me?—I have never seen this light, neither, so far as I know, have any of my friends, some of whom, I believe, have a deeper sense of spiritual things than I have ever attained to. If they have not, is it likely that I shall ever see it?

Then you recognize that they have a sense of spiritual things?—and when, one day, you met your friend in the street, did you not greet him with joy, feeling, as he drew near, that his soul greeted you also? Then you have made a beginning in psychical development, for your inward impression, your intuition, was the exercise of a faculty of the soul. Moreover, though you may not yet see the Light,—it is there. It shines behind the clouds. If the central tendency in your life be towards

God, it has already begun to dispel the darkness. Its further realization is a question of spiritual growth.

If, however, the life be not so centred,—if we turn not to God, but worship some golden calf, made, like that of the ancient Israelites, out of our ornaments,—out of things which feed our vanity,—very serious is the case. Our Lord speaks to us of the Light ; but he adds, that “ If thine Eye be evil, thy whole body will be dark.” Of the idolatrous shepherd (Zech. 11¹⁷), it was said that “ his right eye ” should “ be wholly darkened.” If our aims in life are concentrated upon earthly things, the “ Eye ” is clouded over, and the Heavenly Light shut out. “ The Light hath darkened in his tent ; yea, his Lamp above him goeth out ” (Job 18⁶). Nay, more, “ There shall dwell in his tent,—what is naught-of-his ” (Job 18¹⁵). Instead of Angelic influence, there may be that of an Adversary, and our Lord continues, “ If, therefore, the ‘ Light ’ which is in thee be dark,—the darkness how great ! ”

Happy is it for him that is delivered from such an evil. Then, like the writer of the “ Odes of Solomon,” he may exclaim (Ode 15) : “ As the sun is the joy to them that seek for its daybreak, so is my joy the Lord ; because He is my sun, and His rays have lifted me up, and His Light hath dispelled all darkness from my face. In Him I have acquired eyes, and have seen His holy day, ears have become mine, and I have heard His truth ! ”

THE HEAVENLY MESSAGE OF THE KINGDOM

According to Mattathiah 4²³—7²⁹

And Ieshua was going round throughout all Galila, teaching in their synagogues, and heralding the Heavenly Message of the Kingdom ;^b and healing every attack, and
24 every weakness^c among the people. And the report of him went forth into all Syria ; and they brought to him all that were sick,—held bound with changeful attacks and

^a Names are given as in contemporary use. Ieshua was a shorter form of the Heb. Iehoshua. This name, of which Jesus is the Latinised form, means "God is my Helper."

^b Human governments represent the kingdom of *man*. Jesus teaches how human life is to be conformed to the Kingdom of God. This "Kingdom" includes the higher spheres of existence where all is in harmony with God's will. See Lk. 9²⁷, 13²⁸, 14¹⁵. Through sin, human life had become discordant therewith. But "Our citizenship takes its rise in the Heavens," Phil. 3²⁰. In its primary phase, "the Gospel" is the announcement of the glorious fact that it is the meek,—the compassionate,—the peaceful, etc., who will live, and possess the realm of the Holy One. The "Heavenly Message" teaches the Way of Life, the path of the higher evolution of the soul.

^c Gr. *malakia*, a natural disease or weakness :—*nosos*, an attack, or sickness resulting from an external (psychical) source.

grievous torments,—obsessed by evil spirits,^d and moon-stricken,^e and paralysed;—and he,—on each one of them he was laying his
 25 hand,^f and healing them all. And there went after him great multitudes from Galila, and from the Ten Cities,^g and
 5, 1 Ierushalem, and beyond the Iordan. But when he saw the multitudes, he went up into the mountain;^h and when he had sat down,
 2 his disciples drew near to him, and opening his mouth, he began to teach them, saying:—

^d Lit. “demonized.” In ancient Greek literature, “*daimôn*” meant a pure and lofty spirit,—the purified soul of a good man; but the translators of the Septuagint used the word to replace various Hebrew expressions for evil entities of the invisible world, and such also is the sense in which it is used in the New Testament.

^e In Ps. 121⁶ it is said “The sun shall not smite by day; nor the moon by night.” There are many cases on record of blindness due to sleeping exposed to the rays of the full moon, in the tropics. It is said in the Talmud, “Whoso sleepeth at full moon in the open, is dragging himself to death.”

^f So it is in the Syriac.

^g A region East of the Jordan.

^h Traditionally, Karn Hattin, which lies to the S.W. of the plain of Genesaret. Mountains enter universally into the symbolism of religion,—and especially in the Bible. In spiritual prevision the prophet Nahum had beheld “Upon the mountains, the feet of One who brings good tidings, who proclaims peace.” Through the higher faculties of his nature, man is capable of receiving knowledge from the spiritual realm, and therefore those in whom such inspirational faculties are developed are compared to the mountains. “His foundation is in the Holy Mountains,” Ps. 87¹. “They who trust in Yahweh are like Mount Zion,” Ps. 125¹. A mountainous region was given to Caleb, because he “had wholly followed Yahweh,” Josh. 14¹⁴. See also Psalms 30⁷, 72³, 84⁶, 95⁴; Isaiah 33⁵, 49¹¹, 65²⁵, Mi. 4¹, Mk. 3¹³, Heb. 12²², and many other places. The phrase *opening the mouth* signifies inspirational speech. It is so used by Paul.—Eph. 6¹⁹.

3 O the blissⁱ of them that have nothing,ⁱ—in spirit !

That theirs is the Kingdom of the Heavens.^k

ⁱ *Makarios* ;—an epithet applied to the Greek gods, and denoting a state of emancipation, immortality and bliss. In the Septuagint, it replaces the Heb. *ashret*, which described the progressive and blissful state of the man who rested upon God. This word is usually translated by "blessed," as in Ps. 84⁵, "Blessed is the man whose strength is in thee." But as a matter of fact the Jews objected to apply the word "blessed" to any but God, though it does occur occasionally in the Psalms, in reference to man. For us, nowadays, the word "blessed" is too indefinite. On the other hand, it is justly objected that "happy," which some modern translators have used, does not convey a sense of the deep religious experience which the Sayings imply.

^j *Ptôchos*, used here in the Greek, meant an *entirely destitute* person, begging from door to door, and regarded as under Divine protection. A merely *poor* man was a *penēs*. Lazarus (Lk. 16²⁰), was a *ptôchos* ;—one who lived by asking alms ;—literally, one who trembles or crouches with fear. In Isaiah 66², it is said that God will look upon him that is "oppressed and stricken in spirit, and that trembles at my word." The *ptôchoi* of the New Testament are the *aniyyim* and the *ebyonim*, of the old,—as in Is. 41¹⁷, and many passages in the Psalms :—the *spiritually* "oppressed and destitute." "The Aramaic word used by our Lord was doubtless *miskên*, an ancient Assyrian term for a beggar, used as Hebrew in Ecc. 4¹³, and representing *ptôchos* in the New Testament Syriac. Jesus here proclaims the happiness of those who have no real care about this world's goods, for their own sake, and who recognise that they themselves possess nothing,—asking and deriving everything from God. This is the only instance in which I have resorted to paraphrase.

^k The Heavens : Plural in both Gr. and Sy. and used in both Old and New Testaments to describe the spiritual spheres of existence into which we ultimately enter after death. "Who builds in the Heavens his upper rooms," Amos 9⁶. "The Heavens were opened, and I saw visions of Elohim," Ezek. 1¹. "The Heavens have dominion," Dan. 4²⁶. "The Heavens were opened unto him," Mt. 3¹⁶. "Your names are written in the Heavens," Lk. 10²⁰. "In my Father's house are many abiding-places," Jn. 14². "I behold the Heavens opened," Acts 7⁵⁶. Paul, who was "caught up as far as the third Heaven," 2 Cor. 12² spoke of the vesture of the spirit being "eternal in the Heavens," 2 Cor. 5¹, and Jesus himself ascended "above all the Heavens," Eph. 4¹⁰ ; having "passed through the Heavens," Heb. 4¹⁴. In the Book of the "Secrets of Enoch," 47⁴

4 O the bliss of the mourners !^l

That they shall be cared for.

5 O the bliss of the meek !

That they shall inherit the Land.

6 O the bliss of the hungry and thirsty,—after
righteousness !^m

That they shall be feasted.

7 O the bliss of the compassionate !

That upon them shall be compassion.ⁿ

8 O the bliss of the pure in heart !^o

That they shall behold God.^p

we read, "God established the foundations upon things that are unknown, and stretched out the visible and invisible Heavens."

^l Those who mourn the deadness of their past lives. This mournfulness, however, is that "sorrow according to God" which "works out repentance, to a salvation not repented," 2 Cor. 7¹⁰. Messiah was "to comfort all who are mourning," Is. 61². To mourners, bread was broken, and the cup of consolation was given, Jer. 16⁷. The Heb. *nāchām* implied spiritual reinforcement, and the word "comfort" used in the A.V. is Old English for "strengthen." Wycliff translated Lk. 1⁸⁰,—"The child wexed, and was counfortid in spirit." In the N.T.,—the "Paraclete" is *the one who comes to aid*, and the meaning of the Gr. *paraklēthēsontai*, in this Beatitude, is that for penitent ones, intercession will be made, and that ministering spirits will be sent to strengthen and cheer, to care for and protect, inasmuch as these "mourners" are now within the Kingdom of God.

^m Gr. *dikaïosunē*;—the life of the man who is *dikaïos*,—just. The word implies the essentially practical side of "righteousness,"—*right-conduct*,—the Will of God in all our activities and relationships, Amos 8¹¹.

ⁿ "He that watereth shall be watered also himself," Prov. 11²⁵.

^o That is the purified in soul: in Hosea 4¹¹, it is said that wine and impurity "take away the heart." "Yahweh loveth the pure in heart," Prov. 22¹¹. "With the pure thou didst show thyself pure," Ps. 18²⁶.

^p The Gr. verb used here, and also in 3 John 11,—*"the evil-doer hath not perceived God,"*—more appropriately describes inner per-

9 O the bliss of them that bring forth peace !^a

That they shall be called sons of God.

10 Blissful are the persecuted,^c—on account of righteousness,—for theirs is the Kingdom of

11 the Heavens :—blissful are ye !—whenever they may reproach you and drive you out, and say concerning you everything evil in a

12 lie, for my Name's sake.^d But ye,—rejoice ye, and be in ecstasy,^e in that day, because your reward is great in the Heavens, for in

ception than the mere act of looking at a thing. The Gr. *theos* was an epithet meaning the Radiant or Holy One. As used in the Greek Bible it does not always imply the Supreme Being, but it always does when used as in this verse with the article :—*ton theon*.

^a *Eirenopoioi* :—those who live in, and therefore spread abroad a Divine peace. "To the counsellors of peace shall be joy," Prov. 12²⁰. "A harvest of righteousness is sown in peace of them that bring forth peace," Jas. 3¹⁸. These seven beatitudes describe seven qualities of the soul that is progressing upon the upward path. Humility, with entire dependence upon God,—sorrow on account of sin,—submission to God, tenderness and obedience,—desire to know what is right conduct,—compassion for all who suffer,—purity in thought and affection,—and that "peace" which is "like a river," in the enjoyment of which man realizes his sonship with God.

^c Persecution may come to all who enter upon the upward path. A new subject is opened here.

^d "Who thrust you out for my Name's sake, Is. 66⁵. "Name" in the Bible generally implies character, and hence it was said "there is no one that doeth aught in my Name, and can say against me what is evil," Mk. 9³⁹.

^e "*Agalliatēnai*" ;—from *agan*, very much, and *allomai*, to leap ; a word denoting spiritual ecstasy, as *e.g.*, in Lk. 10²¹, where it is said that Jesus was in ecstasy (*egalliasato*) in The Holy Spirit. In times of cruel persecution, special help is given from Above ; hence the saying that we should be in ecstasy "in that day."

like manner were your fathers driving out the prophets that were before you."

- 13 *Ye* are the Salt" of the Earth ! but if the salt have lost its savour, wherewith shall it be salted ? It is useful for nothing any more, except,—being thrown out,—to be trampled upon by the people !
- 14 *Ye* are the Light of the World !—and the city that is built upon the top of a hill" cannot be
- 15 hidden. Neither light they a lamp and put it under the measure, but upon the lamp-stand, and it gives light for all who are in the
- 16 house. In the same way let *your* light shine before men, that they may see your noble

"Such as Joseph, Samuel, Jeremiah, and others. *Prophètes*, one who speaks for another, and therefore one who reports messages transmitted to him by angels. In 1 Sam. 9⁹, it is said "The prophet (*nābi*) of to-day, used to be called aforetime the seer (*rôeh*)," indicating probably that the inspirational type of sensitive, came to be recognized as that of the prophet of the Lord, while the faculty of clairvoyance (upon a relatively low plane), did not imply so high a degree of development. *Nābu*, an Assyrian word, meant to be "caught up."

"Salt preserves, and makes otherwise insipid kinds of food palatable. Jesus therefore compares to it those steadfast and enduring souls but for whom human society would soon cease to exist. In ancient times salt was used for purposes of purification, Ezek. 16⁴. It was also used in all sacrifices, Lev. 2¹³, and was that which (symbolically) confirmed a Divine covenant, Num. 18¹⁹. The "savour" is the spirit of Christ, without which we can be of no use whatever,—no matter what we profess.

"Jerusalem,—the "city of peace,"—was set upon a hill, like many other sacred cities in ancient times.

works and add renown to your Father^z who is in the Heavens.

- 17 Do not suppose that I have come to break down the Law and the Prophets. I have not come to break down, but to make complete: —for *Amēn*,^z—I say to you, until the Heavens and the Earth pass away, not

^z The teaching of the Fatherhood of God is by no means absent from the Old Testament, though specially emphasized in the words of Jesus. See Ex. 4²², Deut. 14¹, Is. 64¹⁸, Mal. 2¹⁰. "Noble works," —"*Kala erga*,"—probably mean here works of spiritual power, healing the sick, e.g., as in Jn. 10³² where Jesus says "many noble works (*kala erga*) have I shown you from my Father."

^v The essential meaning of *plērōsai* is, to fill up a space left empty, and hence its use when applied to a prophecy now "fulfilled." The Mosaic Law was regarded by the people as the Law of God, and it is in the sense of the Law of God that Jesus now speaks of "the Law." But he recognises that the received code was defective, and proceeds to add what was lacking. There is a tacit assumption underlying much that has been written by Christian theologians, that whatever we may read in the recorded words of Jesus, matters have somehow to be harmonized between the Two Covenants. Yet that most zealous of evangelists, the apostle Paul, assures us of the superiority of the New;—Gal. 4²⁴. See also Heb. 8⁷. This fact did not imply that *whatever was good and true* in the old Teachings remained of none effect. In the sense of being subject to *the Universal Laws of Life*, "Christians" are as much "under the law" as any other human beings.

^z *Amēn* is said to come from a Hebrew root meaning to make firm, establish; it is doubtless a word of great antiquity, and was probably a kind of invocation, common to the ancient world. It is thus used, e.g., in Jer. 28⁶, and it is the corroboration, not of one's own word, but of that of another. Hence its frequent use by Jesus as reflecting the Truth received from the Father. It is Messianic, as in Is. 55¹⁶, "he . . . shall bless himself in *Elohim Amēn*"; and in Rev. 3¹⁴, "These things saith the *Amēn*, the Witness faithful and true, the First [principle] of the Foundation of God." In Rabbinical literature rules are laid down for its pronunciation, even as secret instructions were given by the priests with respect to the sacred Name. "He who pronounced it was greater than he who blessed . . . it opened the gates of heaven." In the Christian Church it has been employed from the earliest times.

one iod,^a nor one corner, shall pass away from the Law, until all things come into
 19 being. Whosoever, therefore, shall relax one of these very little^b commandments, and teach men so, shall be called little in the Kingdom of the Heavens; but whosoever shall carry out, and teach them,—that one shall be called great in the Kingdom of the
 20 Heavens. For I say to you that unless your righteousness shall surpass that of the Scribes and Pharisees,^c in no wise may ye enter into the Kingdom of the Heavens.

21 Ye have heard that it was said to the people of old :

Tertullian says that only the faithful were to join in the response. Whether translatable or not, the writers of the Greek and Syriac gospels make no attempt to do so. It is best left in the text.

^aThe iod, or i, is the smallest letter in the Hebrew alphabet. The corner, or "horn," a little mark in some of the larger letters, which, for example, would alter a *D* into an *R*, and make *chād*, *one*,—into *āher*, *another*. The Rabbis used to say that if this were done it would "shake the whole world," because it would stultify the great declaration in Deut. 6⁴. "Hear, O Israel: Yahweh is our Elohim, *ONE* Yahweh." By this endorsement of a well known saying, Jesus teaches here that the eternal laws upon which the very existence of the heavens and the earth depends, can never be altered in the slightest degree.

^bSo in the Syriac, and Aramaic has no superlative. These laws relating to anger, adultery, oaths, and the treatment of foreigners, are all subordinate to the *great* commandment of perfect love to God and the neighbour. Mt. 22³⁶, Mk. 12²⁹.

^cThe Scribes were both transcribers and teachers of the Law; they, and the Pharisees (the "separated" ones) represented orthodox Judaism, which at this period had become very formal, quenching the spirit while respecting the letter of the law. Reformers have always to deal with men and things as they are.

“Thou shalt not commit murder :”^d
 And whosoever shall commit murder
 shall be liable to the Local Court.^e

22 But *I* say to you, that every man who is
angry^f with his brother, shall be liable to the
 Local Court;—and whosoever shall say
 to his brother,—Good-for-nothing !^g—shall
 be liable to the Sanhedrin ;^h and whosoever
 shall say,—Rebel !ⁱ—shall be liable even to
 the Ge’Hinnom of Fire !’

^d Ex. 20¹³ Deut. 16¹⁸. The Heb. *rātzah* is never applied to the slaying of animals, but to killing men in a violent and illegal manner.

^e The Local Court or “Judgment,” as instituted in Deut. 16¹⁸.

^f *Eikē*; usually translated “without a cause,” and inserted here, in some versions, is not found in the two oldest Greek MSS., nor in the Latin Vulgate. In the Old Syriac it is transliterated, as doubtful, perhaps, and transcribed under protest ? Both Jerome and Augustine rejected *eikē*. Tertullian, discussing Christian innocence (Apol. 45) says, “Which is the ampler rule,—to say ‘Thou shalt not slay,’ or ‘Thou shalt not so much as be angry ?’” The Local Court, the Sanhedrin and the Ge’Hinnom of Fire illustrate intensive degrees in the dispensation of universal justice, here and hereafter. Earthly courts do not punish men for angry feelings and evil thoughts which have not expressed themselves in deeds recognized as criminal. But from a spiritual point of view it is far otherwise. Every feeling and every thought which we entertain, leave their mark upon us, and mould our characters and destiny.

^g *Hraka* :—a contemptuous expression, probably Chaldean, but understood by the Jews, just as foreign words are often used and understood by us in our own day. Its probable meaning is empty, worthless : but “He that sheweth contempt for his neighbour, sinneth,” Prov. 14²¹.

^h The High Council of seventy-one elders, before whom superior cases were adjudicated.

ⁱ Heb. *mōreh*. Num. 20¹⁰. A stronger term is required here than sluggish, stupid,—the Gr. *mōros*,—some equivalent for which Jesus himself used, Mt. 23¹⁷. If we not only abuse and despise others, but treat them as apostates ; even more heinous is the sin.

^j The Valley of Hinnom ; Hinnom was probably the name of a man who had once possessed the valley on the south side of Jerusalem,

- 23 If, therefore, thou be bearing thy gift^t towards the altar, and there should'st remember that thy brother has anything against thee,—leave there thy gift before the altar, and withdraw;—first be reconciled with thy brother, and then come and offer thy gift.
- 25 Be of kindly disposition towards thine adversary, promptly, while thou art with him in the way;¹—lest perhaps thine adversary deliver thee up to the judge, and the judge to the officer, and thou shalt be cast into
- 26 prison.^m *Amēn*,—I say to thee, in no wise

in which children had been sacrificed to Moloch, and which was used for crematorial purposes in the case of the worst criminals. The valley had long been taken as symbolical of the sufferings of bad men, after death. Such souls cannot pass into the spiritual spheres. Evil passions still enthrall them, and are the "fire" which burns on, and is thus "unquenched."

^t Verses 23 and 24 refer to the case in which the bearer of the "gift," has done some injury to another, which it is in his power to set right. This is to be done at once. Speaking of the Nazirites, Josephus tells us (*Ant.*, 4, 44), "They dedicate themselves to God as a *corban*, which in the language of the Greeks denotes a gift." Originally the vow of separation was taken by those who, having entered the path of psychical development, vowed to devote themselves to this alone, and the votive gift to which Jesus refers is the votive gift of the Soul.

¹ Do not yield to anger with your opponent while the subject of dispute binds you together, but do all you can that the link may be severed as soon as possible. In Lk. 12⁵⁸, we find the variant, "Give him his profit while yet thou art in the way with him, that thou mayest be quit of him"; and the "*Didachē*" says: "Let no man who has a dispute with his fellow come together with you, until they be reconciled, that your sacrifice be not defiled." We must feel at peace with all men if we would enter upon the pathway of spiritual progress.

^m Tertullian, and others in the early days of Christianity, regarded

shalt thou come out from thence, until thou hast paid the last mite.

27 Ye have heard that it was said :

“Thou shalt not commit adultery.”ⁿ

28 But *I* say to you that every one who looks upon a woman, with desire, has committed

29 adultery with her already in his heart. Now

if thy right eye^o ensnare thee, pluck it out, and throw it from thee ; for it is highly to

thine advantage that one of thy members perish, and not thy whole body go into

30 Ge'Hinnom. And if thy right hand^p en-

snare thee, cut it off, and throw it from thee ; for it is highly to thine advantage

that one of thy members perish, and not thy whole body go into Ge'Hinnom.

31 It was said, moreover :

“Whosoever shall put away his wife,

Let him give her a writing of divorce-ment.”

the “prison” as Hades,—the intermediate state,—and this view is certainly suggested in Lk. 12⁵⁴, where, in connection with the same Saying, Jesus points out that all actions have their results. The “last mite” means all that remains of the lower nature.

ⁿ Exodus 20¹⁴.

^o Anything we desire, but which stands in the way of our spiritual progress. The language here is obviously metaphorical, just as, on another occasion, Jesus said that by faith we might remove mountains, Mt. 17²⁰.

^p Anything we practise or possess, which hinders the higher life. The eye receives, the hand puts in practice.

32 But *I* say to you that he that dismisses his wife concerning whom adultery has not been alleged,—he causes her to commit adultery, and he that takes up a divorced woman does indeed commit adultery.^g

33 Again, ye have heard that it was said to the people of old :

“Thou shalt not swear falsely, but shalt render to the Lord thine oaths.”^r

34 But *I* say to you :—swear not at all ! Neither by the Heavens, for they are “the throne of

35 God.”^s Nor by the Earth, for it is “a footstool that is under His feet.”^t Nor by Ierushalem, for it is “the city of the great king.”

36 Nor by thine own head mayest thou swear because thou art not able to make in it one

37 hair black or white. But your word shall be, Yea, yea ;^u and Nay, nay ;—for whatsoever goes beyond these is from the Evil One.^v

^g This verse is given as in the Syriac. The Talmud says “He who divorces his first wife causes the altar to shed tears.”

^r Lev. 19¹², Num. 30², Deut. 23²¹.

^s Is. 66¹.

^t Ps. 48².

^u This teaching was also enforced by the Rabbis. “Let your yea be a truthful yea, and let thy nay be a truthful nay” (Baba Mezia, 49a).

^v Gr. *tō ponērō*. That “Evil One” is the proper translation both here and in Mt. 6¹³, there can be no doubt ; at the same time it

38 Ye have heard that it has been said :

“ Eye for eye, and tooth for tooth.”

39 But *I* say to you ;—ye shall not stand up
against the evil man ! But whosoever smites
thee on thy cheek,—offer him the other,

40 And him who is wishing to have thee judged,
and to take thy tunic ;—let him have thy

41 mantle also. And whosoever shall impress
42 thee one mile, go with him two. Give to
him that asks thee, and him who is desiring
to borrow from thee,—forbid him not,”

43 Ye have heard that it has been said to the
people of old :

“ Thou shalt love thy neighbour,”

And hate thine enemy.”

should be pointed out that the popular conception of “ The Devil ” is nowhere sanctioned in the Bible. The term “ adversary,” or “ accuser,” (Heb. *sātān*) like the phrase under consideration, simply implies an evil spirit, as, e.g., in the case of the woman of whom Jesus said, “ whom an accuser (*sātān*) hath bound, lo ! eighteen years.” It was when Peter shrank from speaking the truth, that he began “ to curse and to swear.”

^w This does not inculcate indiscriminate “ charity,” but giving in the spirit of Deut. 15⁷, 24¹⁰.

^z Lev. 19¹⁷, 2 Chron. 19², Ps. 139²¹, Deut. 23⁶. It had been said in the law of Moses, “ Thou shalt not take vengeance, neither shalt thou cherish anger against the sons of thy people : So shalt thou love thy neighbour as thyself.” “ Neighbour,” here, was understood in the sense of compatriot. But Jesus showed that “ neighbour ” must be made to include foreigners as well as compatriots, and should mean *any one needing your help*, no matter of what nationality ; for when “ a certain lawyer ” asked him, saying, “ And who is my neighbour ? ” Lk. 10²⁹, Jesus replied to the question by the parable of the good Samaritan.

44 But *I* say to you;—be loving^y to your
 enemies! Bless those who curse you,^z do
 rightly by those who hate you, and pray^a
 for those who abusively threaten and per-
 45 secute you: That ye may become sons of
 your Father,—who is in the Heavens;—He
 that makes his sun to rise upon the evil and
 the good, and sends down his rain upon the
 46 upright and the wicked. For if ye be lov-
 ing to them that are loving to you, what
 recompense have ye? Do not even the
 47 tax-gatherers the same? And if ye salute
 your brethren^b only, what do ye uncommon?
 Do not the peoples of the earth^c the same
 48 also? Ye, therefore, shall become uni-
 versal,^d even as your Father in the Heavens
 is universal.

^y Sy.; moreover the Gr. *agapein* meant to treat with affection, or have desires for,—to love in a universal sense. The love of God was "*agapē*," 1 Jn. 2⁵. To feel a natural attraction, or personal love for an individual, was expressed by the verb *philein*.

^z "Bless those," etc.: rejected by Westcott and Hort, but occurs in the *Didachē*;—with this variation, "fast for those who persecute you."

^a Jesus did this,—on the cross, Lk. 23³⁴.

^b Compatriots, i.e. :—to whom the Jewish salutation was given.

^c *Ethnikoi*,—the races of mankind, as distinguished from Jews.

^d *Teleos*; from *telos*, an end; and meaning therefore having reached its end. Commonly translated "perfect"; but this word has come to signify a state which cannot be improved, though really derived from the Latin *perficio*, I do thoroughly, or make thorough. The Heb. *tāmim*, or Aramaic *gemār*, mean completed, or out and out. "*Tāmim* shalt thou be with Yahweh thy God." Deut. 18¹³.

6, 1 But take heed that you practise not your righteousness before men, so as to be gazed at by them ; else have ye no reward of your

2 Father who is in the Heavens. When, therefore, thou doest alms, do not blow a trumpet before thee, as the hypocrites^e do in the synagogues, and in the streets, that they may be glorified by the people. *Amēn*,—I say to you, they have received their reward !

3 But *thou*,—when thou doest alms, let not thy left-hand know what thy right-hand
4 doeth ; that thy good deeds may be hidden, and thy Father who sees in the Hidden,—He himself shall recompense thee.

5 And when ye pray, ye shall not be as the hypocrites, for *they* love, in the synagogues, and at the corners of the broadways, to

Cp. Ezek. 28¹⁵. *Teleios* is used in Mt. 19²¹, when Jesus replies to the young man : " If thou would'st be perfect," i.e., thorough-going, consistent throughout. So also in Gen. 17¹, Sept., " Be thou perfect " (Heb. *tamim*). Luke, in a parallel passage, has " compassionate." The teaching of Jesus is that we are not to be superficial, but to despair of no one ; even as God's love radiates out upon the whole creation. The *teleioi* among the early Christians were those who took up their cross in a thorough-going and whole-hearted way, who devoted themselves entirely to the spiritual life.

^e Gr. *hypokritēs*,—one who plays a part. In the Sy. " assumers of faces " :—those who pretend to be,—what they are not !

take their stand and pray.¹ *Amēn*,—I say to you, they have received their reward !

6 But *thou*,—when thou would'st pray, enter into the inner chamber, and shutting the door in thy face,² pray to thy Father who is in the Hidden, and thy Father who sees in the Hidden will recompense thee in the Apparent.

7 And, being at prayer, use not vain repetitions,³ as the peoples of the earth do, for *they* think that they will be heard for their
8 much speaking ! Do not, therefore, make yourselves like them : for your Father knows what things ye are needing before
9 ye ask him ! Thus therefore pray ye :—

Our Father, who art in the Heavens,
Hallowed⁴ be Thy Name !

¹ Public prayer is not necessarily condemned here. Cp. Mt. 18¹⁹ and Jn. 11⁴¹.

² So it is in the Syriac, and the passage is evidently a quotation from Is. 26²⁰. What is meant is that in prayer we should withdraw our minds from worldly things, and enter into the inner chambers of the soul.

³ The repetition of some word or formula, as is so common in the East. "Baal hear us," e.g., I Kg. 18²⁵. See also Ecc. 5², and Ecclus. 7¹⁴,—"Do not repeat thy words in thy prayer."

⁴ "They will hallow my name," Is. 29²³. The exceeding sanctity of the Divine Name is enforced through Jewish life and literature. According to the Talmud, "the Name" was not pronounced by the priests as far back as 270 B.C. Another tradition states that only the high-priests might pronounce it, and then in a low tone, in the ceremonial of the Day of Atonement. As an intimation that

- 10 Thy Kingdom come,^j
 Thy Will be done,
 In the Earth, as it is in the Heavens.
- 11 Our Continual Bread,—give us this day ;
- 12 And forgive us our debts,^k
 As we also have forgiven our debtors :
- 13 And bring us not to the test,^l
 But rescue us from the Evil One.^m
- 14 For if ye forgive " men their faults,
 Your Heavenly Father will forgive,—even
 you ;

it must not be read out, in common use, but some other less sacred word substituted for it, the Scribes inserted the vowels of Adonai or Elohim, thus producing—YaHoWaH, or YeHoWiH, so as to suggest the reading of those supplementary names instead. "Jehovah," never was the "Name"; it was assumed to be so by Galatinus in 1520 A.D., and was adopted by the translators of the A.V.

^j The radical sense of *gignomai* is to *come into being*.

^k "Forgive thy neighbour the hurt that he hath done to thee, so shall thy sins also be forgiven when thou prayest" (Ecclus. 28^a).

^l *Peirasmos* ; ordeal, proving, trial. The concluding petition in this prayer is for deliverance from the power of evil spirits. Jesus himself had been tempted in the desert, for he was "tested in all respects . . . yet without sin," Heb. 4¹⁵. Using the same word *peirasmos*, James says : "Happy the man who remains firm under trial ; because,—having become approved,—he shall receive the crown of Life which the Lord hath promised to them that love him. Let no one, while being tried, say, 'I am tried by God,' for God is untried in evil things, and He tries no man, but each one is tried by his own desire, being lured forth and enticed." Augustine says, "Many in interpreting, say, 'Suffer us not to be led into temptation.'" The prayer is not lest *God* should test us,—in ways that are not evil, according to Heb. 11¹⁷, He can do so,—but we pray to be led into such a path that we shall not be exposed to the attacks of the adversaries.

^m In Mt. 4³, the "Evil One" is termed *ho peirazōn*,—"the tester." In many codices the doxology is added : "For thine is the Kingdom, the Power, and the Radiance, unto the Ages : *Amēn*."

ⁿ *Aphiemi* ;—to set free, let go.

15 But if ye yourselves forgive not men their faults,

Neither will the Father forgive you your faults.

16 And when ye fast,^o be not like the hypocrites,—of darkened countenance,—for they make their faces unseen, in order that they may be seenⁿ of men to be fasting. *Amēn*,—

I say to you, they have received their
17 reward ! But when *thou* art fasting, anoint
18 thy head, and wash thy face, that thou appear not to men to be fasting, but to thy Father who is in the Hidden,—and thy Father who sees in the Hidden, will recompense thee.

19 Treasure not up for yourselves treasures upon the Earth, where moth and rust consume, and where thieves dig through and

^o Fasting has often been practised among primitive and ancient peoples as a means of inducing a state of psychic susceptibility. Mt. 9¹⁴, Mk. 2¹⁸, and Lk. 5³³, testify that the disciples of Jesus “fast not.” They did not, at least, fast “while the bridegroom was with them.” Yet from v. 18, and from Mk. 9²⁹, (almost certainly genuine), it is clear that Jesus approved of it,—not necessarily for everyone, but *when* there was special reason for so doing.

ⁿ A play on the Gr. word *aphanizo*. The Pharisees fasted on Mondays and Thursdays in commemoration of the ascent and descent of Mt. Sinai by Moses. These “respecters of persons” darkened their faces by rubbing ashes over them, thus appearing before the common people as great religious ascetics.

20 thiefe, but treasure up for yourselves
treasures in the Heavens, where neither
moth nor rust consume, nor thieves dig
through and thiefe :

21 For where thy Treasure is,²
There will thy Heart be also.

22 The Lamp of the body is the Eye :
If, therefore, thine Eye be clear,
Thy whole body will be luminous ;

23 But if thine Eye be evil,
Thy whole body will be dark ;
If, therefore, the Light which is in thee
be dark,—
The darkness how great !

24 To two Lords can no man be in service :
For either he will hate the one, and love
the other ;
Or the one he will hold to, and the other
he will disregard ;³
Ye cannot serve God, and,—Mamuna !

² Lk. 6⁴⁵ shows what is meant by "the treasure" of the heart ;—the thoughts and desires which we entertain and which determine the sphere of the spirit. If these desires are evil and low, "thieves" soon break in and steal. "The moth shall eat them up like a garment," Is. 51⁸.

³ He cannot serve both, even if he care little about either of them : thus no man can live a neutral life. "Mamuna" was a Syrian god of the Underworld who tempted with riches.

25 For this cause I say to you, be not anxious
for your soul^s

What ye shall eat, or what ye shall drink ;
Or for your body,—what ye shall put on ;—
Is not the soul more than the food ?
And the body than the raiment ?

26 Look at the birds of the sky !

They sow not, neither reap they, nor
gather into barns,—and yet your
heavenly Father feeds them,—

Are *ye* not of more value than they ?

27 But who from among you, by being con-
cerned, can add even one cubit^t to his

28 height ? And why are ye troubled about a
garment ?

Meditate upon the lilies of the plain,^u—how
they increase : ”

^s *Psuchē*,—the “*nephesh*,” animal soul, or personality. Jesus does not mean that the body is to be neglected, but that the highest things must be held first in importance. God who gave us existence will provide for its continuation.

^t *Pēcus* ; the length from the point of the elbow to that of the middle finger.

^u So in the Sy. Peshitta. These were lilies of rich colours, scarlet and purple, which grew in profusion among the shrubs and in the pastures of the desert. The contrast is that of artificial as compared to natural beauty.

^v The idea is, how they develop,—without conscious effort. As flowers unfold spontaneously in the light of the sun, so also will the inner nature develop if we live in the radiance of God's love. “I will become as the dew unto Israel,—he shall blossom as the lily,” Hosea 14^s.

They do not weary themselves with toil,
neither do they spin.

29 And yet I say to you : Not even Solomon
in all his splendour, was arrayed like one
of these !

30 Now if God thus adorns the herbage of the
land, which to-day is,—and to-morrow,—
thrown into the furnace ;—

Not much rather *you*,—ye little-trusting !^w

31 Be not therefore anxious, saying,—What
shall we eat, or what shall we drink, or
wherewithal shall we be arrayed ? For all
these things the peoples of the earth seek
32 after. For your Father knows that for you
also these things are required.

33 But ye,—seek ye first the Kingdom of God,^z
and *His* righteousness, and all these things
shall be added to you.

34 Do not then be anxious for the morrow,^y

^w *Pistis* means trust or confidence,—not a scheme of “systematic theology.” The Gospels are written in a style which, while very simple, is exceedingly direct and terse. It would be difficult to find writing more condensed.

^z Among the uncanonical Sayings attributed to Jesus are the words, “Ask for great things, and the small things will be given to you. Ask for heavenly things, and the earthly things will be given to you.” Get the spiritual life of the world right, and whole libraries of “economics” might be happily forgotten.

^y Jesus never told us to “take no thought for the morrow” in the modern sense of those words. *Don't worry* is his teaching. Reasonable forethought is not worry. See 1 Tim. 5⁸, and Phil. 4⁶.

For the morrow for its own will be anxious :
Sufficient for the day are the troubles there-
of !

- 7, 1 Judge not ;—that ye be not judged :
2 For with what judgment ye judge, ye shall
be judged,
And with the measure that ye mete, it
shall be meted to you.
3 Why, moreover, dost thou spy out the splin-
ter in thy brother's eye, while the beam in
thine own eye thou dost not examine ?
4 Or how wilt thou say to thy brother : Let
me pull the splinter out of thine eye,—when
lo ! a beam is in thine own eye !
5 Thou hypocrite ! First pull the beam out
of thine own eye, and then it will be ap-
proved for thee to pull the splinter out of
thy brother's eye.
6 Give not “ The Sacred Thing ” to dogs,^a
Neither cast your Pearls before swine,—

^a To speak of the inner mysteries of the life of the soul to those who will neither understand nor sympathize, will not merely do no good, but may occasion much harm, as every true friend of wisdom will learn by experience. The verse is a case of inverted parallelism : it is the dogs that tear, and the swine that trample under their feet. Dogs and swine are both unclean animals, and symbolize here passionate, selfish people who will try to injure, and sensual men who will despise what you say. See Deut. 23¹⁸, Phil. 3², Rev. 22¹⁵. “ *To hagian*,”—“ The Sacred Thing,”—was the food offered upon

Lest haply they trample them down under
their feet,

And, turning, tear *you* !

7 Be asking,^b—and ye shall receive ;

Be searching,^c—and ye shall find ;

Be knocking,^d—and it shall be opened
to you.

8 For whosoever asks,—receives ;

And he that searches ;—finds ;

And he that knocks ;—to him it is
opened.

9 For what man from among yourselves, whom
his son shall ask for bread,—will hand him a

10 stone ! Or if he ask for a fish,—will hand him

the altar. (Lev. 22¹⁴) of which no unclean person, or dog, might partake. It was "holy," (*kedesh*) and symbolized the powers of the soul, which are not to be used for any base purpose. So also Pearls (from the depths of the sea) symbolize psychical truths and occult secrets. Paul said (1 Cor. 2⁶), "We speak wisdom [only] among the fully-developed" (*teleioi*). Jesus often gave private explanations to his disciples, and sometimes declined to answer questions in public, Lk. 8¹⁰, 20⁷.

^b In Greek the pres. imp. denotes an action which is being continued, otherwise the aor. subj. is used. That we should keep on praying for a thing is taught in the parable of the importunate widow, Lk. 8. It is the earnest prayer which brings an answer. "The supplication of a righteous man availeth much, when it is energized," James 5¹⁶.

^c The Talmud says : "Wise men reach forward without rest, both in this world, and in the world to come." The man who desires to learn more of the higher truths of life and religion must devote himself as earnestly to that end as the man of the world strives after wealth ;—and even more so.

^d Not a faint-hearted tap ;—keep knocking till the door be opened !

- 11 a serpent! If therefore ye that are evil,
 know how to give good gifts to your children,
 how much more shall your Father who is in
 the Heavens, give good things^e to them that
 ask him!
- 12 Whatsoever things, therefore, ye would that
 men should be doing to you,
 Even so, be ye doing to them;
 For THIS is the Law,—and the Prophets!^f
- 13 Enter ye in at the narrow Gate:
 For wide is the Gate, and spacious the Way,
 That leads to,—the Loss,^g
 And many be they who enter thereby:
- 14 How narrow is the Gate
 And hemmed in is the Way,
 That leads to,—the Life,
 And few be they that find it!

^e In Luke 11¹³, a parallel passage reads, "How much rather will the Father give a holy spirit from heaven to them that ask him."

^f The eternal laws and the teachings of the true prophets,—which were already transcending the popular ethical standard. Mal. 2¹⁶, Zech. 5³.

^g *Apoleia* means a destroying, or slipping away, and refers to a final disintegration and extinction of personal life in the lowest region of *Sheol*. "*Tên apoleian*" here represents the Heb. *Abaddon*, as in the Sept. Job. 26⁶, Ps. 88¹¹, Prov. 15¹¹. The word '*abhadh*' means to perish, and the essential idea in "*Abaddon*" is loss, or privation: it signified a state even lower than that of *Ge'Hinnom*, and is used in Rev. 9¹¹, with the alternative Greek form *Apolluōn*, so that both Jewish and Greek readers might be able to understand it.

15 Keep yourselves from prophets of falsehood^h who come to you in the vesture of lambs,ⁱ—and within, they are plundering wolves !

16 *By their fruits^j shall ye recognize them ;—*

Unless, indeed, men gather

Grapes from thorns, and figs from briers !

17 For every good tree brings forth fine fruits,
and the worthless tree brings forth useless

18 fruits. The good tree cannot bring forth
useless fruits, neither can the worthless tree
bring forth fine fruits.

19 Every tree that bears not fine fruits

20 is hewn down, and thrown into fire :—So ye
shall recognize them by their fruits !

21 Not every one, therefore, that is saying to
me,—

My Lord, my Lord !

Shall enter into the Kingdom of the Hea-
vens :

But he that is doing the Will of my

^h False teachers of religion. See Micah 3⁵. Even successful “tests” are not alone sufficient proof of Divine authorization,—though a presumption in its favour. Deut. 13³–18²².

ⁱ Syriac.

^j Conduct,—not orthodoxy ! In our present state, to do right is of even greater importance than to hold right views upon theo-

Father who is in the Heavens,—*he* shall enter into the Kingdom of the Heavens.

22 For many will say to me “in that day,”—^k

Our Lord ! our Lord !—in *thy* Name did we not eat and drink ? ^l

And in *thy* Name prophesy ? ^l

And in *thy* Name cast out evil spirits ? ^m

And in *thy* Name exercise many powers ?

logical questions because, (1) when we pass into the next state of being, our opinions can be corrected, but our past conduct is unalterable; (2) here on earth our knowledge of God and the soul is necessarily incomplete, fragmentary, and mixed with error, even in the wisest and purest minds; but God will judge us not so much by our creeds as by our deeds.

^k Of release and separation from evil. Is. 2¹¹, Mal. 4⁵, 2 Tim. 4⁸.

^l So it is in the Syriac. If Lk. 13²⁶ be the original form of this Saying, it may be an allusion to the feeding of the five thousand in Lk. 9. But if, as above, it may refer to the custom of breaking bread and handing round “the cup of blessing,” as was the general practice among Jews at the time. Bread was broken at Jewish meals with the words “Blessed art thou, O Lord our God, the King of the world, who produced bread out of the earth.” When unleavened bread was taken they said, “This is the bread of affliction which our fathers ate.” What Jesus did at the Passover with his disciples was being done in hundreds of other Jewish households at the same time. But he gave to the custom a new signification. Under the Old Covenant it commemorated deliverance from the bondage of Egypt, but now it symbolized the sacrifice made that they might be delivered from the bondage of sin, and the Spiritual Life given in the New Covenant,—the “fruit of the vine” which he would drink “new,” with them, “in the Kingdom of God.”

^m “Name,” as we have seen, implies true character: but many who have used psychical means,—hypnotism, e.g.,—have yet failed to live the spiritual life, nor does their claim to have cast out evil spirits prove that they have ever done so. In Mk. 3²⁸, our Lord argued that Satan could not cast out Satan. When John said, Mk. 9³⁸, “Teacher, we saw some one casting out evil spirits in

23 And then will I solemnly declare " to them,
Never have I acknowledged you !

" Depart from me,—ye workers of the
 Unlawful ! " °

24 Every one, therefore, who hears these
 Sayings of mine, and puts them in practice,
 shall be likened to a discerning man who
 25 built his house upon the rock ;ⁿ—and the
 rain descended, and the floods came, and
 the winds blew, and rushed against that
 house ;—and it fell not ; for it had been
 26 founded upon the rock. And every one who
 hears these Sayings of mine, and does *not*
 put them in practice, shall be likened to a
 foolish man who built his house upon the

thy Name, and we forbade him, because he was not following with us." Jesus replied, " Forbid him not, for there is no one who can exercise a Power, upon my Name, and be able, quickly, to speak evil of me : For he that is not against us is for us." The sin against the Holy Spirit is not to recognize good when it is clearly before our eyes, Mk. 3³⁰. In Acts 19¹³, we have an instance of unsuccessful exorcism, which, though verbally " upon the Name," was not so, spiritually.

ⁿ *Homologēsō* ;—this verb means to " hold the same language with." It implies something with which the speaker agrees. " Confess," nowadays, in common speech, often means no more than " admit " or " own up." The word is used here in the sense of a solemn public pronouncement. The pressing plea of the false follower will be met by this irrevocable denial.

° *Anomia* —lawlessness, and in this case implying sorcery. The words " Depart from me," etc., are a quotation from Psalm 6⁸.

ⁿ Cp. Ezek. 13¹⁰.

27 sand: And the rain descended, and the floods came, and the winds blew, and dashed against that house;—and it fell; and the fall thereof was great!

28 And it came to pass, when Ieshua had ended these Sayings, that the multitudes were struck with astonishment at his teaching; for he was instructing them as one who had authority,—and not as their Scribes, and the Pharisees.⁹

⁹ Sy. The Scribes appealed to an external authority; Jesus to an internal. As they listened to his teaching, the people were utterly struck with amazement, and so may we be also, even to-day, when we examine, and realize its wisdom and beauty—that Divine Wisdom of which it is written that

“HER WAYS ARE WAYS OF PLEASANTNESS,
AND ALL HER PATHS ARE PEACE.”



APPENDIX

CORRECTIONS AND ADDITIONAL NOTES.

Page 4, line 3. Both Gospels (Mt. and Mk.) were probably written in Greek, utilizing Aramaic sources.

P. 12. More accurately, the Divine Name means "He who becomes."

P. 30. Jn. 2¹⁵ should read, "And making a scourge of cords he drove all out of the temple, both sheep and oxen." There is no indication that Jesus struck any human being; the Greek is non-committal.

P. 37. Line 5 should read, "It was formally taken . . . this would be one year before that event."

P. 49. To what has been said in Chapter 5 upon the so-called "non-resistance" question I will only add: the position is perfectly sound for spiritual souls who feel inwardly called to take it. For materialists, or for those whose final allegiance is to anything less than the Kingdom of God, it has no sufficient basis. Physical force has its place in human life, and may be exercised for good, but hard and fast rules of conduct under hypothetical circumstances cannot be laid down for those who are led by the Spirit of God. "Resist not evil" means, Do not meet violence by violence, or injustice by injustice. We are to "overcome evil with good." War was permitted to the Israelites because the Jewish Church was representative to the world of God's dealings with man, and, meanwhile, the masses of the people were not sufficiently spiritual to live up to a higher mode of

life. In Num. 10⁹, and Josh. 11²⁰, e.g., war is clearly recognized, and even conscription (Num. 1²) may be said to have been instituted. Prophets were consulted as to going to battle (I Kgs. 22), and the priests encouraged the men as they went forth (Deut. 20³). Against a decadent people like the Canaanites, they acted as Agents of Destruction, even as they themselves were liable to punishment, when they rebelled, by Gentile Powers (Deut. 9⁵). If the character attributed to God in the O.T. seem hard to reconcile with His revelation of Himself in Jesus, let us not forget that Jesus said things as stern as anything we find in the Old Testament:—in Mt. 22³³, and Lk. 19²⁷, e.g.—while to Yahweh was attributed the tenderness of a mother (Is. 49¹⁵, 66¹³).

It was through sin that the sword, and all that the sword stands for, had come into human life (Gen. 3²⁴). As a sword of retribution it was committed to the men of the Noachian Dispensation (Gen. 9⁶), and so continued in the Israelitic. Force is the ultimate rule recognized by unregenerate man: hence the establishment of kings. Yet the truth that God was an all-sufficient Defence was always kept before the Chosen People, and though suffered, and even directed to go to war, history shows that they were liable to moral deterioration when they did so. Through war, polygamy and slavery were perpetuated. "Seraph serpents" plagued them after the fighting at Hormah (Num. 21⁴). I Chron. 20³ shows how they could be as fiendish as any other nation when glutted with victory (see also II Ch. 26¹⁶). And after wars, though said to be "of God" (I Ch. 5), they fell into idolatry. On the other hand, they passed through the Red Sea by the Hand of God, and many incidents such as the coming out of Gideon's army, victory by stratagem, etc., showed the people that they did not conquer in their own

strength. No iron was to be used in shaping stones for the altar (Ex. 20²⁵). The use of horses in battle was minimized (Deut. 17¹⁶), and regulations were introduced to humanize conditions of enlistment and methods of warfare (Deut. 20⁵). Not a fruit-tree might be destroyed even if it belonged to an enemy (Deut. 20¹⁹). David, resting on the arm of flesh, was overtaken by judgment (I Ch. 21¹⁰). Moreover, they were taught that Righteousness and Peace kissed each other: Peace and Iniquity never would. "Better is wisdom than weapons of war" (Ecc. 9¹⁸). Judah was condemned for "multiplying fortified cities" (Hos. 8¹⁴), and a restored Israel was not to conquer by means of force (Mic. 5¹⁰).

Such facts and teachings were not without effect upon the national life, as is evidenced by what we know of the Essenes. Josephus goes so far as to say that "Arms were never given to our nation. We can produce no example wherein our fathers got any success by war,—or failed of success, when, without war, they committed themselves to God."

Under Christianity men were called to transfer their supreme allegiance from kingdoms of men to the Kingdom of God. This Kingdom was supernatural, and its sons were clear of the world's quarrels. "Peace" was simply a part of the Gospel, and such it must ever remain, for all attempts to base it upon anything else will fail. The "sword" which Christ came to bring was not the sword of Retribution (Mt. 10³⁴), but of Separation from the world. That the early Christians took this Saying figuratively is shown by the substitution of "division" for "sword" in Lk. 12⁵.

The cross of Christ (in its ultimate significance) ended all need for war on the part of man. Those who recognize that Cross are under its protection. Readers desiring to study the question of "The Early

Christian Attitude to War" more fully, are referred to the excellent work bearing that title by C. J. Cadoux, M.A., D.D.

P. 51, l. 22. Read "Using another word of similar meaning."

P. 52. There is an excellent example of the better way, in the treatment of offenders in "A Book of Quaker Saints," by L. V. Hodgkin. An American Friend, William Savery, a tanner by trade, from whose yard a sack of skins had been stolen, merely advertized in the local newspaper that "Whoever stole a lot of hides on the fifth day of the present month is hereby informed that their owner has a sincere wish to be his friend. If poverty tempted him to this false step the owner will gladly keep the whole transaction secret, and will gladly put him in the way of obtaining money by means more likely to bring him peace of mind." The thief brought the skins back late one night, and being kindly entertained to supper, broke down completely in tears and repentance. Employed in the tannery, he gave up his evil ways, and remained a faithful servant for many years to come.

P. 53. This missionary was G. Richardson, and the incident occurred at Banza-Mattika, Congo.

P. 55. The manna was memorialized by the pot of manna (Ex. 16³³).

P. 78. For Gen. 6³, read Job 33⁴. See also Job 26⁴. "Whose *neshamah* came forth from thee?"

P. 81. *Isaggelos* occurs only in Lk. 20³⁶, but many Greek words are compounded with *isos*, implying similarity in nature. Jesus treats resurrection as a

cosmic process. He here adds that "they who have been accounted fully worthy [not "*shall be* accounted," as in the A.V.] to obtain that æon, and the resurrection out from the dead," are "sons of God" [an O.T. term for angels: Job 38⁷], being "sons of the resurrection." It is thus implied that an angel becomes such by virtue of having passed through a resurrection process. The common idea that *all* "angels" are from a creation originally prior to, and totally distinct from, the human race is nowhere taught in the Bible. That this vast Universe may contain myriads of spiritual beings differing from man, as we know him in this world, may well be. Millions of planets may have passed through evolutionary processes before this sin-stricken earth came into being. But there are indications in the Bible besides the above, that angelhood is a prize open to mankind.

In Mal. 3¹, written early in the 4th cent. B.C., God promises that He will send an angel to prepare the way before the coming of "the Lord"; and in Mal. 4⁵, this angel is shown to be Elijah, who had passed into the Heavens about 840 B.C. John the Immerser was *not* Elijah (Jn. 1²¹), but apparently wrought under the guardianship of that mighty spirit. This Jesus endeavoured to intimate, saying, as he often did, when he had some secret teaching to impart, "He who has ears to hear, let him hear" (Mt. 11¹⁴). Of John he said, "This is he *in relation to whom (peri)* it is written, 'Behold I send my angel before my face and if ye are willing to accept this is Elijah who was to come.'" Identification of a prophet with his Inspirer was common in Jewish thought. See note to P. 89.

The Book of Enoch teaches that men may become angels, and whether derived from the teaching of our Lord, or from pre-Christian sources, we find this view

of the case in "2 Baruch," a Jewish Apocalypse of about 50-90 A.D., where it is said of the righteous, "In the heights of that world shall they dwell, and they shall be made like unto the angels, and they shall be changed into every form they desire, from beauty into loveliness, and from light into the splendour of glory." Ch. 51, 10.

Finally we may notice how in Acts 12¹⁵, a (presumably) psychic apparition of the Apostle Peter was called "his angel."

P. 82. For *aionion* read *aionios*. *Kolasis* implies *restraint*: as it is said in II Pet. 2⁹, "The Lord knows how to rescue the pious out of testings, and to reserve the unjust, under restraint, to a day of judgment." That which is "*aionios*" may be age-enduring, but is not necessarily endless.

P. 88. Death is a "sleep" simply because the Christian expects to awaken from it into resurrection life.

P. 89. With regard to the way in which our common versions have rendered the Hebrew word 'ōb,—plural, 'ōboth,—in various O.T. passages: In its primary sense an 'ōb is a skin-bag; as in Job 32¹⁹, "Like skin-bags ('ōboth) . . . ready to burst." In ancient times skins were associated with the practice of mediumship in various ways. Babylonian priests wore imitation fish skins, and Egyptian priests wore leopard skins, and skins of animals slain in sacrifice were used to sleep upon by those who desired propitious dreams. As employed in the O.T. "skin-bag" seems to have become a term of contempt for a certain class of entity associated with mediums in those days, just as in modern times the word "spook" is applied to séance-room visitants by those

who incline to give them but scant respect. In most places where this word is used, it is coupled with another,—*yidde 'ōni*, commonly rendered “wizard,” though more probably a “knowing-one,” and as, in such passages as I Sam. 28⁵, where it is said that Saul had “put away the *'ōboth* and the *yidde 'ōnim* out of the land,” they felt a difficulty in representing these terms to mean communicating spirits, they identified them with the medium, and translated *'ōboth* sometimes by “familiar spirits,” and sometimes by “*them that have familiar spirits*,” while the *yidde 'ōnim* were taken as “wizards.”

That mediums and prophets were often regarded as one with their Inspirers is evident from Ex. 21⁶, Is. 41²³, Mal. 2⁷, Gal. 4¹⁴, II Cor. 13³, Jn. 10³⁴, and other places, yet, properly speaking, the *'ōboth* and *yidde 'ōnim* were beings in the Unseen. This is clear from Lev. 20²⁷ (incorrectly rendered both in the A.V. and in the R.V.); “And a man or a woman, if there should be in them an *'ōb*, or a *yidde 'ōni*, they shall surely be put to death, with stones shall they be stoned, their blood shall be upon themselves.” In the Peshitto Syriac *ōb* is rendered by *zakkura* meaning a “ghost,” and *yidde 'ōni* by *yadō 'a*,—“one who knows.”

The Medium of Endor is described (I Sam. 28⁷) as a woman who “has intercourse with” an *'ōb*. What an *'ōb* really is we may infer from Deut. 18¹¹, where we have three cases of reduplication: “passing through fire” or “occult arts,”—“incantations” or “spells,”—questioning an *'ōb*, or “enquiring of the dead.” I take it to mean the psychic nature in the region known as *sheōl*, and perhaps, more specifically, the envelope, such as it is, of souls which on account of sin remain in the earth-sphere and are commonly known as the “earth-bound.” In II Kgs. 23²⁴ the *teraphim* which were images of ancestors are

enumerated together with the 'ōbōth and *yidde 'ōnim*. The 'ōb is not an object of psychometry such as a skull, as was supposed by some even in Talmudic times (see Tract Sanhedrin,—which elsewhere states that "'ōb is Python"), and still less does it imply self-produced ventriloquism, as various modern critics fancy, misunderstanding the Greek *eggastrimuthos*, employed very loosely in the Septuagint for 'ōb, for *yidde 'ōni*, and for one possessed by these entities. As to *yidde 'ōni*, it is like the Greek *daimōn* (which Plato derived from *daēmōn*, knowing), and means a clever spirit, if in a different state to the 'ōb; but an unclean spirit, an Adversary;—not a messenger of God.

Dr. Margoliouth, whose intimate knowledge of Arabic renders his opinion most valuable, tells me that 'ōb may be "a form of *ihab*, the Arabic word for skin. Neither the etymology of 'ōb nor of *yidde 'ōni* can be stated with certainty, but the latter may possibly be a relic of the Arabic *wa'da*, a tomb or cemetery, and mean a ghost that haunts that place."

To this may be added that the word 'ōb can be traced in various forms, which have evidently a kindred meaning. *Ubi* is Akkadian for "spell" and *abutu* Assyrian for "charms." *Ob* in Africa is a common term for a spell-compeller and for the snake used by wizards and conjurers. The West Indian *obeah*-man mutters spells, and *obo* in Mongolia signifies a cairn.

"Enquiring of the dead" would not be prohibited if the thing were impossible, and the prohibition was, no doubt, against asking for the presence, and enquiring of, known individuals who had recently departed this life, as Saul did of Samuel. More specifically it was aimed against any attempts to get into touch with those who may be described as "the dead" in a spiritual sense. A soul may be "dead"

in trespasses and sins without ceasing, in some sense, to exist. In Ps. 119⁸³, a spiritually famished soul is compared to a dried wine-skin (*nōd*) in the smoke. The 'ōb is not the resurrected spirit, but a mere "skin." Its state is described by the prophet Isaiah when he says, "And thou shalt be brought low . . . as an 'ōb out of the earth shall come thy voice, and out of the dust thy speech shall squeak" (Is. 29⁴). Note here, that the prophet is depicting the fate of the Jerusalemites who had once been a "hearth of God" (*ariel*).

To translate then such a passage as Is. 8¹⁹ exactly as it stands in the Hebrew, it should read, "But when they say to you: enquire of the skin-bags, and of the knowing-ones who squeak and mutter;—should not a people seek after their gods (*elohim*)? In behalf of the living should they seek to the dead! To the Law and to the Testimony! If they speak not according to this word, surely there is no morning for them!" For such 'ōboth as these, there is no "morning." Morning, or Dawn, in the Bible, signifies resurrection, out from among the dead, into the realms of Light and Life. As it is said in Ps. 49, "The righteous shall have dominion over them in the morning."

A word as to the rendering "peep and mutter," given in the A.V. by King James's translators. "Peep" is Old English, meaning to cheep like a bird, or make a faint squeak. It does not mean a furtive glance, as modern readers often suppose; still less does it refer to crystal gazing! The Heb. is *tsāphaph*: we have it again in Is. 10¹⁴, "there was none that moved the wing. . . . or chirped" (R.V.); and the Revisers have used "chirp" in Is. 8¹⁹. Some mediums speak in a thin squeaky voice when under control, and certain guttural sounds, and a kind of infantine prattle spoken under

influence in meetings which specialize for "speaking in tongues," might be likened to chirping or twittering. Homer, *Od.* 24⁶⁻⁹, makes the shades of the suitors shriek like bats. Nevius (Demon Possession), gives cases of Chinese mediums singing birdlike notes. As to "mutter" (*hāgah*), mediums often experience difficulty in transmitting and pronouncing some word or name, or the word may refer to the rhythmic crooning sound which travellers have described as characteristic of the wizards of Arabia.

What the prophet means is this: But when they say to you, why don't you enquire of the souls that have passed over, and the wise spirits who speak through mediums,—for should not a people take advice from its spirit-guides? What! Are you going to the spiritually dead in behalf of the living? Consider the laws and the Divine Declarations given to Israel. If these "spirits" do not teach according to *that* Word, it is because they have never risen into the Light!

Evidently then, the prophet aims his diatribe at such as those who "sit among graves, and lodge in the vaults" (*Is.* 65³),—as the Sept. adds,—“for the sake of dreams.” In concluding this note it may be as well to remark, in view of many modern developments both within and without the fold of orthodox Christianity, that all communicating personalities, even to-day, are not necessarily from the same plane of existence. It is needful to distinguish between angels and 'ōboth!

* * * * *

As to the *rephaim*: this is a plural word from *rāphah* (Bab. *rabū* or *rapū*) meaning *to sink down*, as in *Jud.* 19⁹, "The day has sunk down so as to set." It means those who have sunk down into *sheōl*, or the Underworld. Hence the earthbound

souls still in the entanglements of self and Satan. See uses in Prov. 2¹⁸, 9¹⁸, 21¹⁶; Isa. 14⁹, 26¹⁴⁻¹⁹. These passages indicate the human character of the "*rephaim*," and the reference in Job 26⁵ ("the *rephaim* are brought forth . . . from under the waters"), shows the word to describe the psychic nature.

The Valley of the *Rephaim* lay to the S.W. of Jerusalem,—the region of those "going West."

P. 93. Since the second edition of this book, the Great War has come and passed away, contributing, as an after-effect, no small impetus to the movement known as "Spiritualism," and I desire here to endorse what was said in Chapter 11 as to methods of psychic investigation.

To begin one's search for Truth with excursions into the psychic realm is to seriously side-track oneself, even should it save a man from the negations of materialism. The common methods of Spiritism (as more properly termed): table tipping and rapping, planchette or "automatic" writing, materialisation, psychometry, so-called trance-control, and even clairaudience and clairvoyance on the merely psychic plane, should all be avoided by the Christian who seeks true spiritual progress. The conditions of ordinary "mediumship" are hopelessly adverse to communication from heavenly spirits, and a great deal of what is regarded as medial "development," is rather a process of disruption than of spiritual growth and integration. Our first need is to cultivate the essentially spiritual life, leaving the psychic to "go to the cross" as God sees best for the individual. Nothing out of the Divine order can bring true blessing.

There is nothing new in modern Spiritism. More or less it has been practiced all down the ages. Just

now it comes to a decadent and sceptical world as the Nemesis of a merely doctrinal Christianity, lacking in love, life, joy, power and fruitfulness, and in deeper teaching, needed in these days for the satisfaction of mind and heart. Until the Churches "live the life" once again, and attain to a more spiritual understanding of the Bible, of human life, and of God's dealings with men, they will have Spiritism and Theosophy knocking at their doors, and remain unable to give them their quietus!

At present, controversialists lack grasp of the situation. The Spiritist throws off all authority, rejects the Cross, and takes his chance, and perhaps his damnation, in the Dead Sea of the Psychic Plane. The orthodox "believer," eager to save the Spiritist's soul, hurls "texts" at him, but has no consistent psychology or eschatology wherewith to satisfy his mind, and as a rule understands little of what he quotes or criticises.

No attempt is here made to discuss the subject in detail, but one or two remarks may be useful to beginners in the study of psychic and spiritual truth.

It is important to realise that mere belief in soul-survival does not necessarily produce a change of heart, or millions of the human race would be in a very different state, spiritually. If a man is brought to the point of believing in survival and a "spirit-world" of some sort, *and that is all*, he is in a very dangerous position, for he can be easily misled by the craft of the Adversaries. It is good to know that there is a future life, but we need "Jesus," as well as "the Resurrection."

In the Bible all "messengers,"—"angels" as we call them,—are *sent* by God: they are not souls attracted through some psychic affinity, nor do we find any "prophet of Yahweh" asking that this or that angel should be sent to him. Efforts on *our*

part to get into touch with the departed are absolutely forbidden (Lev. 20⁶), though here it is only right to point out that "the dead" probably implied are souls detained in *sheōl*. It was, however, designed, no doubt, as a general prohibition against attempts to recall those who had recently passed over. Jesus does not regard souls in *sheōl* as resurrected spirits (Jn. 5²⁸). He refers to resurrected spirits as "the living," and that it is allowable for such to be sent as messengers to those yet in the flesh is shown by the appearances of Moses, Elijah, and of the Lord Jesus himself, who, if in hypostatic unity with the Father, was perfect man, and therefore could only do what is right for perfect man to do, here or hereafter. In the Bible we have examples of the legitimate way, in these instances, and also of the illegitimate way (I Sam. 28⁷).

For there is a mediumship that is of God as well as a mediumship that is out of the Divine order. The whole question as to impressions, visions, and the entire range of supernatural experiences, must be referred to this decisive principle: is, whatever be experienced, in the will of God? To ignore and condemn all such experiences would be to cut out the very pith and marrow in the lives of the saints. But fools rush in where angels fear to tread, and still is the word of God, by the prophet Isaiah, often verified,—“I Yahweh the Maker of all things frustrating the signs of the liars, and making diviners mad who establishes the word of His servant, and the counsel of His messengers He makes good” (Is. 44²⁴).

P. 97. For *eloha* read *eloah*.

P. 102. Mountains, in the Bible, have the general signification of kingdoms or governments (Dan. 2³⁵); and in Mk. 9¹, the Kingdom of God is identified with the coming of the Son of Man in the Radiance of his Father, with the holy angels, as in the previous verse. The particular truths by which we reach the mountain heights are the Pathways (Jer. 6¹⁶). As it is said in Ps. 84³, "Blessed is the man whose strength is in thee: in whose heart are the Highways to Zion."

P. 102. Note d. New Testament Greek was the language of the common people, and we need not doubt that the Evangelists knew what meaning would be attached to the word *daimōn*, and its derivatives, which they so often used. Yet few of our N.T. lexicons make it clear that, as employed by the Greek poets and philosophers, and as popularly understood, it meant the soul of a human being in the invisible world. Josephus says (Ant. Bk. 7, 6, 3), "For those called *daimōnia* (and these are the spirits of evil men) enter into those who are alive, and kill them, unless they can obtain succour." He also represents Titus addressing the Roman soldiers at the siege of Jerusalem, and encouraging them with the thought that even if they fell in battle they would become "good demons" in the elemental ether, and "be joined to that company which are placed among the stars." At the accession of Nero, that emperor was called "the good *daimōn* of the civilised world." In the Septuagint, *daimōnia* translates *shedim* (Ps. 106³⁷), an Assyrian word for spirits, good or bad, and these local spirits or baals, as they were called, were the spirits of the dead (v. 28). Philo, who wrote about 20—50 A.D., believed "heroes and demons to have been those whom Moses called angels." The Apocryphal

literature used the term in an evil sense, based, mainly, upon the Enoch tradition. The common meaning of the word, as used at the time of Christ, is shown in Acts 17¹⁸, where the Greeks criticise Paul as being "a proclaimer of foreign demons, *because he was announcing the heavenly-message of Jesus and the resurrection.*" So also in Acts 25¹⁹, where Festus explains to Agrippa the accusation against Paul concerning "strifes about certain things of their own demon-worship, and of a certain Jesus who had died, whom Paul affirmed to be alive."

New Testament writers regarded the Pagan religions as under the power of evil spirits, and all their "demons" as therefore evil. Thus Paul explains that Gentile sacrifices were offered to demons,—“not to God” (I Cor. 10²⁰): but Jesus was “the Lord.” Demons, in the Gospels, are more or less identified with “unclean spirits,”—see Mt. 8¹⁶, or compare Mk. 5² with Lk. 8³³. Yet strictly speaking the word “demon” probably described the psychic personality, and the “spirit” the intelligence using it. Thus in Lk. 4³³ we read of “a spirit of an unclean demon”; John of the Apocalypse also, who was himself a prophet, speaks, in Rev. 16¹⁴, of the “spirits of demons,” and in 18², of Babylon (i.e., corrupt religion) as having become the “habitation of demons and the prison of every unclean spirit.” Such personalities, evil in their own spirits, are, moreover, under the power of Satan.

Whatever the Evangelists believed them to be, their characteristics are very human. In Mk. 5¹⁰ they seem to prefer localities with which they are acquainted; in Mk. 9²⁵, we find Jesus attributing certain conditions of disease or congenital defect to which the organs of speech and hearing are liable, to an obsessing spirit; and in Acts 19¹⁵, we are told of

an evil spirit who evidently studied people in the flesh under the limitations of its earth-bound condition, and quoted as saying, "Jesus I know about, and Paul I know well."

The theory much in vogue with the Christian Fathers, that *all* the "demons" were fallen antediluvian angels, of non-human origin, is not a necessary deduction from anything stated in the Bible. James (3¹⁵), speaks of a "wisdom" which is "earthly, psychical, demoniacal," and he is referring to human beings. In the Syriac of Mt. 14²⁶, the disciples were troubled when they saw Jesus walking upon the water, supposing that they had seen a "*shada*,"—the Syriac equivalent of the Greek *daimōn*. Ignatius (Ad. Smyrn. 3, 2), represents Jesus as having said, in a variant of Lk. 24³⁹, "Handle me and see that I am not a bodiless demon." Finally, Justin Martyr, in his Apology (2nd cent.), refers to the mediums of his time, remarking,—if their evidence be needed,—that "after death, souls are in a state of sensation . . . and those are seized and cast about by the spirits of the dead whom all call demoniacs," etc. "Such favour," says he, "as you grant to these [mediums] grant to us also!"

With views as to the nature of "demons" such as we find in theosophic writers like Iamblicus, Proclus and others, I am not here concerned, our present study centering upon the Bible, and the meaning of words found therein.

P. 103. *Makarios*. The Welsh rendering *gwyn ei byd*,—*white is their world*—is a noteworthy attempt to convey the deeper meaning of this epithet. "Happy" (A.S. *hap*, meaning chance), is not quite sufficient; even "blessed" is preferable, an inward state being denoted, not contingent upon outward circumstances. Hab. 3¹⁷.

P. 105. The reference to "persecution" at once sets aside all doubt as to the present obligation of these laws of the Kingdom. The existence of an unregenerate world is recognized all along; a world in which there are hypocrites, selfish and violent men, thieves, "dogs," and false prophets. The only example in the N.T. of an "interim ethic" is in I Cor. 7, but there Paul expressly states that it is his own teaching and not from the Lord. Rom. 12, which may be called Paul's Sermon on the Mount, was clearly for immediate application, and not for some far distant millenium.

P. 109. *Eikē* has been regarded as representing a quotation from Ps. 35¹⁹, "As for them that hate me without cause," but the Sept. there has *dōrean*. In Prov. 25²⁸, an angry man is compared to a city that is "broken down and without a wall," so that adversaries ride into it. See also Prov. 14¹⁷, 19¹¹⁻¹⁹, 20³. In Job 19²⁹ we read, "Wrath [brings] the punishments of the sword." In Eph. 4²⁶, "Be ye angry and sin not" (A.V.) is a quotation from Ps. 4⁴ as it stands in the Sept., which translates the Heb. *regzū* by *orgizesthe*. *Regzū*, however, is not the word used for anger in such passages as Ecc. 7⁹ ("Anger rests in the bosom of fools"), and the passage is best rendered as in Rotherham's version, "Be deeply moved but do not sin." In Christians, carnal wrath is to be replaced by spiritual zeal.

P. 112. "Neither in the earth . . . nor into (*eis*) Jerusalem." He who takes an oath gives himself away, for he tacitly admits by so doing a disregard for exact truth upon other occasions. Another evil in it is that a man may thus blind himself to a course of action which he will see, later on, to be wrong. We have a conspicuous example in Mt. 14⁹.

But oaths were sanctioned to the Israelites in the name of Yahweh because they formed a representative church. Lev. 19¹².

Note v. While the terms "evil one" and "accuser" are used in many places in the sense of any evil spirit, an Arch-enemy was recognized in popular Jewish belief.

P. 113, v. 39. "Let him give to him that smites him on his cheek," Lam. 3³⁰. Even for the present the Church remains a suffering church. But a day will come when she will reign.

Note w. The *Didachē*, quoting some unknown authority, says, "Let thine alms sweat in thy hands until thou knowest to whom thou givest."

Note x. Shammai had said, "Do not show kindness or pity to Gentiles," Teh. f. 26, 4. Old Testament prayers respecting enemies are mainly for vengeance, as in Ps. 79.

P. 114, v. 46. Lk. 6³² reads, "What *charis*"; the meaning is what *bonus* have you given.

Note y. For *agapein* read *agapan*. Divine and universal love radiates out upon all men like sunshine. But it can only exist in those who have been spiritually "born from above."

P. 117, v. 10. Cp. Deut. 11²¹, "Like the days of the heavens upon the earth."

v. 11. *Opheilein*, to owe, is used here in a sense peculiar to the Aramaic. Lk. 11⁴, reads, "our sins." In Syrian usage a sinner was termed a debtor. Ex. 32³¹, "This people have sinned a sin," reads in the Targum, "has owed a debt." Mt. 6¹² is thus a prayer for the forgiveness of sins.

v. 13. Mt. 6¹³, Codex Bezae Cantabrigiae reads, "Suffer us not to be led," etc.

P. 119. In the papyri which have shed so much light upon the common meaning of Greek words at the time of Christ, *haplous* is used in the sense of pure or simple,—natural, unmixed with anything foreign, and the A.V. translation “single” thus obscures the meaning. A “good eye” in Jewish phrase simply meant a pure spirit in a man. Thus in the Testaments of the Twelve Patriarchs (Test. Benj.), a work of about 106-9 B.C., it is said, “The good man has not a dark eye . . . the Lord dwells in him and illumines his soul.” Or in the Testament of Issachar, “I never slandered anyone . . . walking as I did in simplicity of eyes.” In the Talmud, “The master of the house breaks the bread that he may break it with a good eye,” Ber. 46 a. The Jews said that N and the next two letters were connected: *nun*, a fish, *samma*, a remedy, and *ain*, an eye: thus a Fish was a remedy for the Eye, as in Tobit 11⁴. In Mk. 9⁴⁷, our Lord uses the symbol again, saying, “It is advantageous for thee to enter into the Kingdom of God one-eyed, than having two eyes to be cast into the Ge’hinnom of fire.” In Cant. 4⁹, the “one” eye symbolizes a pure spirit. God was the great Eye watching ceaselessly over Israel, and the spirit of a man was the little eye: but in the regeneration and the coming of Messiah, then, “Eye to eye” would the Watchmen see (Is. 52⁸). For the man himself then becomes radiant, and a Light to others: not merely “full of light,” as our versions have it, but “luminous.” Thus also Paul, after speaking of Moses, whose face when he came down from the Mount was “horned” (Ex. 34²⁹), i.e., gave out rays of Light, says, “And we all with unveiled face mirroring the radiance of the Lord, are transformed into the same image, from radiance into radiance,—just like the spirit of the Lord” (II Cor. 3¹⁸).

P. 120. Verse 25 may very likely refer to effort to attain to psychic states by fasting, vegetarianism, etc. The Christian concentrates on spiritual progress, leaving the psychic life to be used as God sees best for him. *Hēlikia*, v. 27, is here best translated *age*.

P. 122. Note a. Mk. 4¹¹⁻³³, Mt. 13¹¹. Jn. 18²⁰, as stated, refers to his public teaching.

P. 124. Note e. Read "give Holy Spirit." Throughout the N.T. there is a distinction ignored by our translators between "*The Spirit the holy*," and "*Spirit holy*" (without the article, repeated). The first refers to the Breath or Spirit (*pneuma*) of God, which to the Early Christians was a Divine Effluence "poured out" upon believers ("as Light from Fire,"—Athenagoras). *What a man could receive* of this Effluence was spoken of as "Holy Spirit." Thus "Well spoke The Breath The Holy" (Acts 28²⁵), but, "they were all filled with Holy Breath" (Acts 2⁴). And so on consistently throughout the whole of the New Testament.

THE QUESTION OF DIVORCE:

Mt. 5³², Page 19.

The text of this verse, following the Greek, should read, "But I say to you that whoever shall divorce [*apolusē*] his wife,—apart from the cause of unchastity [*porneias*],—makes her to be an adulteress, and whoever shall marry a divorced one, commits adultery."

First as to specific meanings. *Apoluō*, a common N.T. word for "send away," is applied in the Gospels (Mt. 19³) to the Jewish Writ of Divorcement,—the "Get," which was absolute in character, leaving the divorced wife free to marry again (Deut. 24²). Whatever Aramaic word Jesus used would carry that implication, for legal "separations" as we understand them, did not exist in Jewish law. *Porneia*, as used in the Greek Bible, was a general term for sexual impurity whether *pre* or *post*-nuptial.

Attempts have been made not only in modern times, but by theologians and jurists all down the Centuries, to interpret the exceptive clause so as to harmonize this Saying with Mk. 10¹¹, and Lk. 16¹⁸, and thus to confirm the Church theory of absolute indissolubility in marriage, but the historical perspective of the case clears up the difficulty, and has been recently well stated by Dr. R. H. Charles in his "Teaching of the New Testament on Divorce."

Under the old law of Lev. 20¹⁰, Deut. 22²¹, adultery was at once punishable by stoning, and theoretically the power of life and death rested with the Sanhedrin until 30 A.D., although, practically, it lay with the Romans (Jn. 18³¹), and even before the Roman occupation, Jewish law had generally inclined to mercy.

The precept of Deut. 24¹, merely concerned lesser causes, and though Shammai, according to a tradition (a "*Boraitha*"), insisted that a husband could only divorce his wife for infidelity,—that was merely bad interpretation. This passage reads:—

"When a man takes a woman and marries her, and it comes to pass,—if she find no favour in his eyes because he has found in her some matter of nakedness [*erwath dabhar*],—that he writes her a writ of divorcement . . . and sends her forth . . . then may she . . . become another man's."

This precept did not institute divorce. Moses found the custom and sought to regulate it. The common people could not write in those days, and if they came with their troubles to the Scribes, learned in the Law, they might receive wise counsel before proceeding to extremities.

Now the Hillel-Shammai controversy centred upon the question as to what kinds of *erwath* were sufficient reasons for divorce. Could the wife be got rid of for some trivial thing like burning her husband's food, as Hillel asserted, or only for infidelity as maintained by Shammai? This verse it was that formed the basis of the discussion in Mk. 10, in Mt. 19, and also of the comment in Mt. 5.

The Pharisees had come "testing him," and asking if a wife could be divorced "for every cause." Our Lord replies, as he always did, by going back to first principles. He regards the fact of sex as of Divine origin, whence he concludes, "What, therefore, God has joined together, let not man put asunder."

The Pharisees then ask in surprise: why then did Moses sanction the divorce-process? Jesus answers: "Because of your *sklērokardia*." This word, rendered "hardness of heart" in our common versions,

is the Septuagint translation of "uncircumcisedness of heart," a phrase we find in Deut. 10¹⁶, Jer. 4⁴, implying carnality of mind or lack of spirituality. Then our Lord adds, speaking with reference to Deut. 24¹,—ignoring the strained exegesis of Shammai,—treating the verse for exactly what it stood for, and replying in substance as given in Mk. 10¹¹, or Lk. 16¹⁸, that whoever should divorce his or her partner and marry another committed adultery, and whoever married one so divorced committed adultery. In so saying he made no reference to the question of divorce on account of adultery, and regarded merely the case of a man who divorced his wife for lesser causes, and in order that he might marry another woman.

The Gospels of Mark and Luke, written earlier than that of Matthew, quote words derived from a previous collection of "Sayings" from which all Gospel-compilers drew, and the original reply of Jesus was, no doubt, as given in Mk. 10¹¹, or Lk. 16¹⁸, without any exceptive clause. But realising that Gentile readers would not understand the original circumstances of the discussion, the Matthaean Evangelist inserted the exceptive clauses in Mt. 5³² and 19⁹. These clauses are an original part of the Gospel "according to Matthew," but are of the nature of interpolations,—though, it may be,—representing something that Jesus had said upon another occasion.

The Gospel "according to" Matthew is probably an expansion of an earlier Gospel, written in Aramaic, and the Evangelist who compiled it (about 70-75 A.D.), was not incapable of what we should term "bad form" in literary expression. Take, e.g., the curious statement in Mt. 21⁷. Hence the difficulties attending the interpretation of Mt. 5³², which have so long vexed the minds of commentators,

and from which, as the verse stands, we might conclude that our Lord suffered an unoffending husband to marry again while an innocent wife was prohibited from doing so, contrary to the principle of sex-equality recognized in Mk. 10¹². It is but another instance of the letter killing and the spirit giving life.

Jesus had spoken to Israel: for Paul there was a new problem; he had to deal with Christian converts drawn from various Pagan cults, as well as from Judaism, and the question needed some enlargement. In his Letter to the Corinthians of about 55 A.D., he is writing to Gentiles, but to Gentiles who by their own laws would have divorced their wives for adultery. Thus in Athens a citizen who failed to divorce a wife so taken was deprived of civil rights.

In Rom. 7¹⁻³, Paul merely draws an illustration from a general law: it does not concern adultery. In I Cor. 7¹¹, he is not discussing cases of unchastity, but of religious differences. From I Cor. 6¹⁵⁻¹⁷, it is clear that he takes the Jewish view that the act of adultery breaks the marriage-bond. He is now considering other causes of separation. His teaching is that a man is not to divorce his wife, or a wife to desert her husband on these accounts. If either was "jointly well-pleased" (*suneudokei*, a word indicating that *both* should feel pleased with the arrangement), to live with the other; so should it be, in his opinion. But if not, they might separate: "a brother or a sister is not under slavery in such things." To Paul, Paganism was essentially Satanic (II Cor. 6¹⁵), and if the partner refused to live peaceably with the "believing one," no attempt should be made to keep up a union which had become morally impossible and spiritually non-existent. The "believing one" could not be certain that his or her influence would be sufficient to bring about the conversion of the other, and might therefore take this

course. "For what knowest thou, O husband, whether thou canst save thy wife." But, he continues, "Except as the Lord has allotted to each,—as God has called each,—thus let him walk." If, he means, a man or woman has faith for the ultimate reclamation of the other, let them act accordingly in deciding as to separation.

Dr. Charles treats the first clause of I Cor. 7¹¹ as another "interpolation"; but this is not certain. Paul may have believed it was the Lord's will that those who separated for lesser causes than adultery should remain unmarried. The larger question of the possible expansion of meaning of the word "adultery" is not discussed in the present note.

The basic principle underlying the whole question is best stated by Swedenborg, who shows that adulterous love is the direct opposite of married love, and that the one ultimately destroys the other. Judaism was representative, and death for adultery was but a type of the spiritual death which overtakes a Church which departs from the Living God. Dr. Charles also insists that in the case of the woman taken in adultery (Jn. 8³), our Lord "implicitly recognized" the validity of the ancient law of death by stoning for that crime. But if so, why did He authorize divorce? Moreover, He did not "cast the first stone" though without sin Himself, and the Old Dispensation was not yet at an end. If he recognized that law,—it was to be carried out on his own terms! What he recognized was the spiritual principle involved in the law, not necessarily its mode of execution. "Not one yod nor one horn" meant that all that was of Divine Truth and of Divine Power in the old law must be perfectly carried out. In saying "neither do I condemn thee," Jesus merely declined to pronounce any judicial sentence. The woman was told to "sin no more." He did not say

to this one "go in peace," and of her moral state nothing is said.

The Christian Church tradition that marriage is indissoluble, and that any new contract within the lifetime of the first partner is adultery, arose probably, in part, from the conception of life as being under Divine Grace in the New Dispensation. Thus in the "Shepherd" of Hermas (about 100 A.D.): this writer of the sub-apostolic period teaches that it is the duty of the husband to put away an unfaithful wife, yet, "on account of her possible repentance" he is not to marry again. But he is not required to receive her back more than once.

It is obvious from Mt. 5²⁸, that our Lord took a spiritual view of marriage, and that therefore, when speaking of it as it was "in the beginning," he implied true marriage, as God meant it to be, founded upon spiritual love, without a shadow of deception or reservation, and devoid of any considerations incident to this present sin-saturated world, or to depraved human nature. The two wills, if the union be of God, must be centred in Him. If they regard anything out of the Divine order, it is not God who joins, in such particulars. In the true marriage, no divorce is contemplated, and the words "What God has joined together let not man put asunder," are a condemnation of all that human beings, including the parties immediately concerned, may or can do to break up the union. But as Dr. Charles justly observes, "God does not join together all that are joined by the marriage service." And here is manifest the failure of a decadent Church which has lost the faculty of spiritual oversight, and leaves the State to undo a rite it should never have performed.

All marriages are not "made in Heaven." Some are made in Hades, and many upon the Earth. A vow may be life-long, but it is still contingent upon

the *fact* of marriage. If a ring is broken it is no longer a *ring*, but only a piece of bent wire. Marriages are only indissoluble in so far as God has made them so, and His will is to be done upon the Earth, even as it is done in the Heavens. True marriage is of the spirit; therefore all beneath is subject to imperfection, and is contingent, and can be judged only with respect to the spirit.

In the Gospel of John, which was avowedly designed to be a "spiritual" Gospel, our Lord deals with the problem at the very outset of his ministry. The feast at which he was present (Jn. 2), celebrated a marriage, arranged very likely by parental contract, and, anyhow, involving much that fell short of the ideal. The wine had "failed," and Mary, who was sympathetic to the proceedings, remarked upon the circumstance to Jesus, who replied, "Woman, what have I to do with thee: my hour is not yet come,"—as if to say, What have I to do with this!

Six, in the ancient symbolism, is a number of sex. Filling the six waterpots, used for purposes of purification, with water, wine was given to the assembled company. Water is a general symbol of influx, whether good or evil. Wine represented Divine love. Christ alone could give the wine that was lacking. What had been done, the master of the feast did not know, but the servants, who obeyed the Lord, knew!

The Jewish Church had always been representative, and the same thing, that true marriage could only exist within the Kingdom of God, had been testified to in the casting off of foreign wives taken during the Captivity (Ezra 10). All must come under the law of Yahweh. So too, later on, we find Paul speaking of true marriage as "a great mystery," and as involved in the union of Christ and the Church (Eph. 5³²). We are therefore led to the conclusion

that the only radical cure for the world's difficulties in relation to the problem of marriage lies in godly upbringing, in spiritual education, in personal purity, and in the good Providence of God.

HECTOR WAYLEN,

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